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American Board of Commissioners for Foreign Missions.

Madras.

**REPORT OF THE MISSION FOR THE YEAR
1838.**

AFTER mentioning that Mr. Winslow was united in marriage with Miss Anne Spiers, daughter of the late A. Spiers, Esq., of the Madras medical service, on the 12th of September last, the missionaries proceed to give a brief statement respecting their labors and the results in the several departments.

Printing Establishment.—An important change has also been effected in the accession of this useful auxiliary. In accordance with the original plan of the mission, a beginning has been made toward the formation of a book manufactory in the native languages. The event was somewhat hastened by the resolution of the committee of the Church Missionary Society to dispose of their printing establishment, which it was thought advisable for this mission to purchase. The transfer was made in the beginning of July. The press has consequently been in operation six months. Under our direction it will be the means of furnishing instruments for labor at several different stations where schools are to be established, and the scriptures widely disseminated among the natives; and moreover it offers to the American Bible Society and the American Tract Society a method and excitement for their christian charity toward the heathen of Southern India, which could not otherwise be found. It opens a free channel by which their benevolence may flow to this thirsty land. The press has been employed principally for the Bible and Tract Societies of the presidency, but in part for the American Tract Society; and an

edition of select integral portion of entire books of the Tamul Testament, is now commenced, a part of which is to be at the expense of the American Bible Society. The printing of a temperance journal monthly has been commenced in English, the South Indian Christian Repository (quarterly journal), and the Missionary Record (monthly), previously issued from the Church Mission press, have been continued, and various minor publications produced in Tamul, Teloo-goo, and English. A fount of Hindostanee types has been procured, and printing is now about to be commenced in that language.

Schools.—At Royapoorum, there are eight Tamul schools under the care of the mission, embracing 265 pupils; also one English school with twenty-five pupils.

At Chintadrepettah seven schools have been taught, having 210 pupils. The wives of the missionaries were about opening a day school for girls at Royapoorum. The pupils of all the schools, so far as they are of sufficient age, attend public worship on the Sabbath, and Sabbath school exercises.

Congregations and Churches.—The schools form the principal part of the congregations, but several persons attend from the printing-office, and some who have no connection with the mission. At Royapoorum there are about fifty adults usually present, and not far from 250 children. At Chintadrepettah nearly as many.

None have been added to the church, except a young woman, a native of Jaffna, and from the church there, who has been married to the young man admitted last year. There are three or four candidates of some promise. Several might

at once be admitted, but unless they are living members, united to the Living Head, their admission, though it might swell our report, would not add to the real increase of the body of Christ. If our labors do good, by quickening existing members of churches to newness of life, or if they prepare the way for any to embrace the truth as it is in Jesus, though the former should remain in connection with other churches, and though for the present, in regard to the latter, there be only a preparing of the way of the Lord, yet our labor will not be altogether in vain.

Tours and Distribution of Tracts and Scriptures.—Doct. Scudder, who considers it the main part of his business to distribute the sacred Scriptures and religious tracts at a distance, as well as in the immediate vicinity of Madras, has, in course of the year, made four tours of considerable length, in one of which he was absent seven weeks, and distributed 1,000 whole New Testaments and more than 11,000 smaller portions of that book, with twice as many tracts. His distributions in the course of the year have probably been not less than 18,000 larger and smaller integral portions of the Scriptures, and 30,000 religious tracts. At the stations in Madras some hundred volumes of the Scriptures have been put in circulation, and several thousand larger and smaller tracts. Of the latter the Scripture History from Jaffna, a book of 160 duodecimo pages, has been put into many hands and has been much in demand. Some portions of the Tamil Scriptures, as printed in Jaffna in the form of pocket volumes, have also been much inquired after. To prevent books being torn up and used for waste paper, and to make them portable, so as easily to be carried by the people from place to place, it is very desirable that the most important parts of the Bible should, to a great extent, be published in this way. There is every encouragement to scatter far and wide the good seed of the word from the press, as well as from the living voice; for, in many parts of the country, at least, the ground is in a great measure prepared.

Assistants.—Samuel Downer who was received to the church last year, and who has recently been married to Experience Carpenter of the Oodooville school, is employed with his wife at Chintadrepettah. He is a reader and school visitor, and she has a small school of girls at the station. At Royapoorum William Ladd is employed as writer and school superintendent and Param Sothy as a

school visitor. We have on the whole reason to be thankful for the degree of satisfaction they give us in their work.

General Remarks.—Though another year has passed over our heads, and many thousands of the poor heathen around us have gone down to the grave without hope, we seem to have done little for their salvation. Little indeed has been done by any or all who are laboring here to build up Zion. The enemy may well say, "What do these feeble missionaries?" But something is done; and by the blessing of God it will increase. At Madras there is a gradual change for the better, both among the native and European community. Perhaps there should be an exception in respect to intemperance among the former, which it may be feared is on the increase. But even in regard to that, it is encouraging that some alarm is felt. There is an abatement of attachment to caste and custom, and generally to the observances of idolatry among different classes of the natives, arising from continued intercourse with Europeans. The progress of education, especially the knowledge of English, the perusal of christian books, and the preaching of the gospel, the schools in Madras, both for the East Indians and natives, are increasing in efficiency, except the primary schools in the native language. While we still feel, therefore, the importance of having a high school for boys and a boarding school for girls as soon as possible, we think there is a special call on us to do more than we have done to give the native free schools efficiency, and, if possible, to increase their number, as other missionaries are doing nothing proportioned to the magnitude of the object.

Madura.

LETTER FROM MR. DWIGHT, DATED DINDIGAL JULY 10; 1838.

Of the labors at Dindigal Mr. Dwight writes—

Our boarding school continues in much the same state as when I last wrote. Two or three of the boys, on account of sickness or other causes, have returned to their friends. But they are generally making quite as good progress as we could expect. Our native free schools have not been in so prosperous a condition as formerly. This has been owing to several causes. The Roman priest has again issued his threats of excommu-

nication, etc. etc., which so intimidated the people that they withdrew their children and left three of our school bungalows nearly empty. The priest being now absent, and we having presented to the children the inducement of a little fruit, they are returning. But aside from this, another cause has been the meddling of others with our schoolmasters, and making them restless and discontented, by raising hopes of more important and lucrative service. Still we have evidence that these schools are in various ways effecting good. One of our teachers told me that the parents of two of his boys called on him a few days since, and required him to read over to them the books used in our schools, that they might judge for themselves whether there was any thing objectionable in them. Having done so, they approved of all, and said moreover, that they were evidently good, because that before their children studied them they were always lying, but now they spoke the truth. One of these, a lad, perhaps eight years of age, about that time, during the absence of his teacher, assembled the younger boys of the school, and prayed with them, using the form of prayer which he had committed to memory from one of our catechisms, adding a few petitions for the teachers, for themselves, and for their parents. In another school the father of a boy from a heathen family complained to the schoolmaster that his boy would not worship idols, but used every night and morning the forms which he had learned at school. After some conversation with the teacher, the father consented that it was good, and ceased to object.

One of our schoolmasters, a pariah, has been excommunicated by the priest, and by his order dismissed from caste. His former friends have all withdrawn from him, have ceased to do for him the most common acts of friendship, do not even speak with him, but withdraw from him as from the accursed. He has manifested such interest in instruction for several months past, as has encouraged us to hope much from him. He bears his troubles with apparent meekness and continues steadfast.

We have a very interesting Bible class, which meets every Thursday evening, numbering eighteen or twenty regular attendants. It was commenced soon after I came here, the persons attending being our five pariah schoolmasters, four of whom were papists and the other a heathen.

In the distribution of the Scriptures and tracts much has been done. Besides the ordinary distribution, this part of our work has been facilitated by the occurrence of circumstances alike favorable to those mentioned by Mr. Lawrence last year. The work has been done more extensively, and in all probability more effectually from our own door, than could have been done by a year of labor in passing from village to village. The applicants were generally the principal men of the villages, within the circumference of thirty or forty miles, and their retainers.

We have frequently had companies of twenty, thirty, or forty of these men, heathen in their character and conduct, with heathen prejudices, and bearing upon their foreheads marks whereby they declare to all seeing them, "I am the devotee of such or such an idol;" sitting down to hear read from the books which they have received and enforced, such passages of Scripture as the parable of Dives and Lazarus, the prodigal son, and the last judgment. The almanac of the present year contains most of the information which they have heretofore received from the brahmins upon subjects deemed quite essential to them. One consequence of this will be to render the people quite independent of their priests, and to weaken their power. Frequently I have heard the remark, "This shall be our brahmin," after receiving and examining the almanac. The expressions of the brahmins have been quite in contrast, "You have taken from us our gains," say they, "how shall we live?"

I should mention our devotional exercises as a family. Including the boys in the school we have ordinarily from thirty to forty persons present. All who can read take their turn in reading a verse. This is followed by questions, remarks, exhortation, and prayer.

We have continued the same course as to preaching. In those places within the village where it has been my duty to preach or to superintend the exercises, we have had much in the attendance of the people and the apparent interest manifested by them, to encourage us; yet we have not had the evidence of the presence and power of the Holy Ghost attending the word preached. The objections of many have been silenced; many have been constrained to assent to the truth and excellence of Christianity; and in some instances the conscience has evidently been aroused; but faith and

love and their fruits are not manifest. Satan still holds undisturbed possession, and his captives willingly banish light from their minds, and still pursue their course to destruction. With the exception of one or two individuals, such must be our report as to the apparent results of our labor respecting all those with whom we have had intercourse. Much of divine truth has been made known. Our hope rests on this, that it is divine, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." He was born to save; he died to save; he arose and ascended on high to save. And we wait before God in the assured hope of the appearance of the day, when not merely by the feeble instrumentality of his servants, but by the teaching of the Holy Spirit he shall be made known to this people as the Lamb of God which taketh away the sins of the world. Although his chosen time thus to manifest himself may not come until the present generation has passed away, we trust that the word preached will prove a savor of life unto life to some; and though to others it may be only a savor of death unto death, yet we know that it will be a sweet savor unto God.

Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR.
PERKINS AT OOROOMIAH.

[Continued from p. 250.]

Government Orders—Evidence of advancing Civilization.

January 8, 1839. Our meerza stated that several new orders have just reached our governor from the king. Some of them are the following, viz. Every family in this province must set out a thousand young trees; no beggars may be tolerated, save the lame, the sick, and the blind; every man who shall appear in the garb of a dervish, must be compelled to become a soldier; no man may speak of the king—of his having done this or that—but must occupy himself with his own business.

This last order was doubtless prompted by the king's disgraceful failure in his expedition against Herat, which he is ashamed to have the topic of conversation among his subjects. The other edicts are highly commendable in him. There are no forests in Persia, save or-

chards and the trees that are planted upon the water courses; and the increased cultivation of these will tend alike to improve the aspect of the country, and augment the resources and comforts of the people. The propriety of the other orders is readily obvious to one who witnesses the hosts of beggars who swarm in the streets of these eastern countries; and especially the dervishes, who are as numerous and profligate in Persia, as are the idle mendicants in some of the papal countries of Europe.

Mr. Perkins gives an account of the transfer of the relation of the missionaries from the English to the Russian ambassador, on account of the former leaving the country, owing to the unfavorable aspect which the political relations of Great Britain and Persia were assuming. From the representatives of both the British and Russian sovereigns the missionaries received the most marked kindness.

Contrary to our previous apprehensions, since the English ambassador left Persia, every thing in this country has continued quiet as before. We had supposed that his departure might be a signal for general disorder. But there is no where the least indication of commotion; which certainly shows, at least, some progress among the Persians in civilization. And in my late visit to Tabreez, my attention was arrested by other and strong indications of progress in civilization. The briskness of trade and the amount of European articles in the bazaars of that city almost surpass conception. There has been a great advance, in these respects, during the three or four years since I resided there.

Nor is increase of commerce the only indication of advancement among the Persians in civilization. Among other things, I visited in Tabreez two lithographic presses, the property of Persians, and recently put in operation by Persians—which are vigorously at work, printing Persian books. And never did I witness more promptness and agility in the management of the press, than were manifested by the athletic, intelligent natives who were at work at these presses. And I have seldom beheld a scene, that, to my mind, partook more of the morally sublime than that scene; patronized and sustained, as these presses are, wholly by native Persians.

Nor is advancement in civilization confined to this part of Persia. Among the interesting signs of the times, recently developed, is an order of the king

that all who approach his royal person shall be dressed in European costume. This order cannot fail to exert a commanding influence, in encouraging the introduction of European manners and customs throughout the country.

The French antiquarian and Italian priest, both Roman Catholics, who visited Ooroomiah last autumn, went to Tabreez; and they were so surprised and impressed with the existing facilities there for gaining access to the Mohammedans, that they lost no time in applying to prince Kahraman Meerza, for a firman, to enable them to open a high school for the education of young Mussulmans. The desired firman was readily granted; and the priest has hastened off, with all possible speed, to Constantinople and Paris, to obtain funds and men to carry their plan into execution. A few months ago, Mr. Merrick had, through the kind agency of our friend Malek Kassem Meerza, obtained from the prince governor a similar firman. During my late visit at Tabreez, we called, in company with Mr. Merrick, on Malek Kassem Meerza, who was in that city at that time. Mr. Merrick seeming in conversation to be inclined to give up the field to the occupancy of the papal agents, Malek Kassem Meerza earnestly exhorted him not to do so. "We," said the prince, "know no difference between papists and protestants; our prophet is one; but we are desirous of European light and instruction; pray go on with your undertaking; two schools are better than one; there is room enough for you also." Such an exhortation from a Mohammedan prince should not pass unheeded. A few days previous, he had visited Mr. Merrick, and given him similar advice, proposing also to assist him, if he wished it, in procuring from the king permission to establish a school at Teheran.

We called the same day on another prince, who, with several young Persian meerzas, importuned me, when I was at Tabreez on business, last summer, to give them English instruction; and were then actually toiling alone to obtain some knowledge of our language. This prince now had in his room a young Pole, who is giving him lessons in French. This Pole—a Roman Catholic—has several young Persians of rank under his instruction.

Papal Influence at Tabreez—Fruits of the late German Mission—Seminary.

If protestant Christians are disposed to do nothing for Mohammedan Persia,

Roman Catholics will speedily occupy the ground. The harvest of this field, though distant, is rich and abundant; and they understand it. They also understand the importance of beginning now, in this transition state of things. "It is a most fortunate moment," said the French antiquarian, in speaking on this very subject. But protestant Christians, who now stand aloof, will ere long rue their apathy, if they have any intelligent interest in the welfare of Zion. Let the tide of civilization, that is now rolling into Persia, be yielded up to catholic control, and as the power of the false prophet shall be shaken, as it certainly must be, by this influx of secular light, let the standard of the beast become firmly fixed in its place, and generations may be insufficient to disenthral this country from a spiritual bondage more terrible than that under which it now groans. My heart bleeds in view of this prospect. Protestant missions to the nominal Christians, even, may soon be in jeopardy from catholic interference, if nothing shall be done by protestants for the Mohammedan population, and catholic influence, with no check, be left to prevail in high places in this country. Having secured influence at these high places, which they are laboring to do, they may not find it difficult to control the whole field of missions in this country. I have felt constrained, at least to lay these facts and my own apprehensions before you. The opinions of my colleagues, to whom I have submitted these views, accord with my own.

Prince Malek Kassem Meerza continues friendly as ever towards us and our object. When we visited him at Tabreez, he suggested to us that it would be well for us to visit the Emeer Nizam, (the acting governor of Aderbijan,) and kindly proposed to make the necessary arrangements and accompany us on the visit. He seemed in this proposal to have in mind, that, as the English ambassador had left this country, I might have occasion to ask favors of the Emeer Nizam, and should do well to show him the previous attention of a visit. The prince was not aware that we had already obtained Russian protection. His manifest concern for our safety and welfare was truly interesting and demands our grateful acknowledgement.

While at Tabreez, I learned some encouraging facts, respecting a cluster of Armenian Christians, situated near Shoosha, the seat of the late German mission. An Armenian priest from that cluster recently came to Tabreez, and

stated that his whole village have seceded from the Armenian church, having imbibed evangelical views and feelings. These Armenians have, in consequence of their secession, drawn upon themselves the bitter persecution of the Armenian clergy; and the storm had become so violent that their priest was obliged to flee. I had before heard of this cluster of Armenians, as having become in some measure enlightened by the efforts and instructions of the German missionaries; but there seems to have been considerable advance in the progress of evangelical light among them, since the German mission was broken up. The above named priest, as I was informed on good authority, (he was absent from Tabreez at the time I was there,) appears well—humble, intelligent, entirely discarding the superstitions of his church, and truly desirous to labor for the salvation of his perishing people. Thus the good seed which the German missionaries scattered in Georgia has been silently at work. It would be very premature to pronounce their labor thrown away, in consequence of the breaking up of their mission. Not a holy desire which they have cherished, not a prayer they have uttered, not an effort they have put forth, and not a dollar they have expended for the perishing in Georgia will be lost. Though removed from their field by the arm of clerical bigotry and despotic oppression, "the word of the Lord" which they had proclaimed, "is not bound;" the seeds of truth which they had scattered have taken root, are springing up, and will bring forth a golden harvest. A glorious reformation, in that as well as other parts of the Armenia church, seems to be going forward.

Feb. 8. We have just placed eleven more of the most promising boys of our seminary on a permanent foundation, by doubling their stipend, to enable them to prosecute their studies without interruption. We give them fifty cents per week, during their actual attendance at school, which is sufficient to board and clothe them. They have all commenced studying English, making the number of Nestorians, who are learning our language, about twenty. Our seminary is full, and has never been more flourishing than at the present time. We hope gradually to elevate its character, by securing more permanent attendance on the part of all the scholars, and more system in their studies—at least, when, by aid of the press, we shall be able to furnish

them with supplies of suitable school-books.

Mar Yoosuff—Mar Elias—Effect of the Bible on Morals.

9. Our meeting with the Sabbath-school teachers was particularly interesting. Among these teachers are two bishops, four priests, and four deacons. The subject of the lesson for tomorrow, which Mr. Holladay and myself expounded to the teachers to-day, is the coming of Christ, as presented in the twenty-fifth chapter of Matthew. Mar Yoosuff had been at home, during most of the week, attending the wedding of a niece; and the scenes of Nestorian weddings, which are very common at this season of the year, so strikingly correspond with what Christ there declares to have been the state of things at the event of the flood, and with what will prevail at the time of his coming, that this bishop's attention was particularly arrested by that part of the subject. All present were solemn and thoughtful, but he was evidently agitated and much concerned. When our meeting was closed, he said to me, "If this account given of the matter by Christ is correct, which of course it is, our people, who do little but eat, drink, marry, dance, and neglect prayer, fasting and religion, are all going to hell; and what must I do?" Priest Dunka checked him for saying that all are going to hell, suggesting that there may be here and there an exception. But the bishop reiterated, "We are all going to hell, and what is to be done?" I told him to do as Lot of old did; not that he need literally flee from his country; but separate himself from the ungodly customs and practices of its inhabitants. I then left the room; but the bishop repeated the same inquiry to Mr. Holladay, "What shall I do, in the midst of this general prevalence of worldliness and ungodliness?" Mr. Holladay pointed him to the scripture, "If thou be wise, thou shalt be wise for thyself;" but if thou scornest, thou alone shalt bear it;" which he read and soon retired.

This bishop has usually manifested more levity and less of deep concern in religious things than any native who resides with us. Of late, his general demeanor has been more serious; and it is cheering to witness in him some indications of a living conscience. There has been much more than usual solemnity in all the Nestorians who reside with us, since Mrs. Grant's death. May that af-

fictive providence be sanctified to their spiritual good.

14. Priest Abraham informed me, that Mar Elias, the venerable bishop resident in his native village, has commenced reading portions of the epistles statedly in his church, translating them from the ancient into the vernacular language. The priest added, that some of the people are much delighted with this innovation; while some others, and a profligate priest of the village among them, show impatience and dissatisfaction with the practice, and often complain that Mar Elias is constantly annoying them with the precepts of "Paul, Paul, Paul;" of whom they seem before scarcely to have heard. Mar Elias passed a week with us not long ago, and sat with us from day to day in my study, where we were translating the epistles. He manifested much interest in the epistles, at the time, and this pleasing commencement of his reading and explaining them to his people seems to be the fruit of that visit.

I inquired of priest Abraham whether the good bishop would not be deterred from his work by this opposition of one of his priests and some of his people. "No," replied priest Abraham; "Mar Elias is waked up and deeply engaged in the undertaking."

No better conduct could be reasonably expected from this priest who opposes the bishop; for, in the first place, he is profligate in character; and in the next place, he is so ignorant as to be able to understand scarcely a word which he chants from day to day in the church, from the liturgy in the ancient Syriac. Such is the character of not a few of the Nestorian clergy. And in view of this fact, I often marvel that there is even so much morality as actually exists among the mass of the people. The morals of the Nestorians are, in some respects, vastly superior to those of their Mohammedan masters. The virtue of chastity, for instance, while in the latter class it scarcely exists, is, by the former, to a happy extent, held sacred. Thus the religion of the Bible, though presented to the Nestorians through a language which they but imperfectly understand, and by a priesthood always ignorant and often profligate, has still, under all these hindrances, continued to exert a very salutary influence on their morals. What then may we not hope for, from the influence of the gospel, among this people, when the Bible shall be presented to them in their living tongue, and its truths be proclaimed to them by well educated and pious ecclesiastics? To

furnish the Scriptures in such a form, and rear up such a priesthood, are prominent and momentous objects of our missionary operations.

Our field of labor becomes increasingly interesting, as those who are under our immediate influence advance in intelligence and general improvement. Nor is the sphere of our present operations so very contracted as may be supposed. In the ardor of our desire to occupy the hitherto impenetrable mountains, (which is, indeed, an important object, and one that should be accomplished at the earliest practicable period,) let us not so far overlook the Nestorians of the Plain, as to neglect to labor for their salvation. In so doing, we may be in danger of dropping the substance, while we essay to grasp the shadow. Grant that the number of Nestorians here may not much exceed twenty thousand. But to this twenty thousand we have unobstructed access; and in how important a relation do they stand to the mountaineers, who come down here in considerable numbers from year to year. Many of them spend their winters in this province, and must feel the influence of any changes that are in progress among the people of the plain; to say nothing of the individual mountaineers, who are at present brought under our immediate influence and instruction, as is the case with priest Dunka, one of our translators, and deacon Yeeshoo, the assistant teacher of our seminary, and some others. And in a scarcely less interesting relation do the Nestorians of this province stand, to the Mohammedans of Persia, among whom they dwell, and who cannot fail to behold any reformation in their christian subjects, and be more or less benefitted by it.

GENERAL LETTER FROM THE MISSION,
DATED DEC. 21, 1838.

WRITING concerning the seminary recently established by the mission, for instructing teachers and ecclesiastics, but which, of course, in the present condition of the Nestorian community and of the mission, can be only in an incipient state, and giving instruction only in the mere elements of knowledge, the missionaries remark—

Our seminary includes those attending to the elements of the native language, those reading the modern Syriac, those studying the ancient Syriac, and translating from the ancient into the modern, those attending to various

branches in English, and a class in Hebrew. The different classes attending to study in their own language receive instruction from two of the most intelligent native teachers, a priest and a deacon, under the superintendence of Mr. Stocking, with the occasional assistance of Mr. Perkins. The more advanced scholars, attending to English and Hebrew, are under the immediate instruction of the members of the mission. Several of these are ecclesiastics; of whom two are bishops, three priests, and four deacons. They all evince an interest in their studies; and their progress furnishes evidence, not only of industry and application, but also of good natural talents. In addition to other regular exercises, there is one weekly in declamation, in which nearly all the members of the seminary engage; and in this branch, so novel to them, there is much interest and very pleasing improvement. The number of regular attendants of the seminary, is in all about fifty. The benefits of this institution are beginning to be appreciated, alike by the ecclesiastics and the people. The scholars in the first rudiments of their own language receive twelve and a half cents per week for their board; and the more advanced receive twenty-five cents. Among those who are studying English are most of our native helpers, some of whom translate, and others copy cards and tracts, about half of the time, in connection with pursuing their studies; and for their labor receive regular wages. John and Moses, two very fine boys, receive thirty dollars per year, to board and clothe them. We hope gradually to increase the number of promising boys, on terms similar to those on which these two are sustained, and thus give more permanency and a higher character to our seminary. There is considerable fluctuation, as yet, in the attendance of the younger members: and this we regard as unavoidable for a time. An institution of this kind, in this dark land, must rise by a gradual growth. We cannot bring it to perfect system, with all the obstacles we have to encounter, in a month or a year. It must creep before it can go. The scholars who are instructed only in the native languages study the Scriptures, in the ancient and modern tongues; and a small geography, (Parley's,) and arithmetical cards, prepared by the pen, and reading cards in the modern language. They all learn to write an elegant hand. They also receive orally much religious and other instruction. We hope, when our press shall be put in

operation, to print school-books in the native tongue. Those who are learning our language, about a dozen in number, are attending to the common branches of primary English education, as reading, spelling; and the more advanced attend to writing, geography, grammar. The class in Hebrew, four in number, make rapid proficiency, that language being very similar to their own. Being ecclesiastics, they and their people may derive much benefit from their attention to Hebrew.

Among the most hopeful circumstances, connected with this seminary and the female boarding-school, is the attendance of the members on religious exercises. On the Sabbath, they all attend our English service, meet for Sabbath school instruction in their own language, having spent an hour with the Sabbath school teachers in preparing for the exercise, on Saturday. In the afternoon of the Sabbath they attend a religious exercise, conducted by Mr. Perkins, in the same language. Ten of the most advanced natives connected with the seminary, are with the mission families daily, at their family devotions, and regularly at their stated social prayer meetings. They all manifest a good degree of interest in these religious exercises; and we trust that the good seed, though sown in weakness, will, in due time, spring up in their hearts and bring forth fruit unto salvation.

LETTERS FROM DOCT. GRANT, AT OOROOMIAH.

Sickness and Death of Mrs. Grant.

THE decease of Mrs. Grant was mentioned at page 221; more recently Doct. Grant has forwarded some particulars relative to her last sickness, and the grace which was imparted to her during her last hours, a part of which are given below. The letter is dated the 4th of February, 1839.

You have heard so often of repeated and alarming sickness in our mission, that you will rather admire the goodness of God in sparing us so long, than wonder that one of our number has been called to her rest. How often has one after another of our little missionary band been upon the bed of sickness; and when hope had almost fled, God has raised us up again, and filled our hearts with joy and praise. Rich indeed have been our mercies, and we would bless the Lord for the exalted privilege of so long laboring and suffering for his sake

in this glorious work. But He who seeth not as man seeth had nobler employment for one of our number, and has called her home to his mansions in heaven. On the third of January Mrs. Grant was attacked with a fever which terminated her life on the evening of the fourteenth, two days after she had completed her twenty-fifth year. Her death was as peaceful and happy as her life had been exemplary and faithful.

Her love to the cause of Christ was of early and permanent growth. Under the fostering care of her pious and excellent mother, she imbibed much of the missionary spirit in early childhood. In a letter to a pious lady in New England is the following paragraph, which she, however, suppressed through the instinctive reluctance she ever cherished of saying any thing which might appear commendatory of herself. After speaking of some small present she had received from the little daughters of her friend she says, "I like to see children begin early to contribute to missions from their own little stores. I well remember an incident of this kind which occurred when I was seven years old. Indeed to it I trace my present enjoyment in the missionary field. Mr. and Mrs. Stewart were about to depart for the Sandwich Islands from an adjoining town. A box was prepared by the ladies of our village, (Cherry Valley, N. Y.) and the things were mostly prepared and packed at our house. My mother, to encourage benevolent feelings in me, desired me to put into the box a pair of mittens of which I was very fond. After a little struggle, I gave them up, and from that moment felt a deep interest in the Sandwich Islands mission. I always hailed the arrival of the Missionary Herald with joy, and eagerly seized it to find the accounts from that station. I was accustomed to regard those islands as the probable field of my future labor, for I anticipated, ever from that early period, with much pleasure, the time when I should engage in the missionary work."

This was no evanescent feeling; it increased till it seemed to be the ruling passion of her soul. Her great desire was to be like her Lord, who went about doing good. On her dying pillow she made an affecting allusion to the hallowed influence of her mother, and charged me to tell her friends at home that she never regretted coming to Persia as a missionary.

Mrs. Grant's missionary career, though short, was full of interest. As the wife of the physician she became extensively known among the Persians and Nestorians; and the ardor with which she sought their highest interests, by enlightening their dark minds, or administering relief to their sufferings, secured the affection of all who knew her. But I cannot give even a hasty sketch of her missionary labors. We shall see enough in her last sickness and death, and the feelings of all classes of the people on this mournful occasion, to satisfy ourselves of her untiring fidelity, and lead us to admire the grace of God which made her what she was. Still, on the bed of death, she looked back with feelings of deep self-abasement on her past life; regretting that she had lived with no more of a single aim to the glory of God. She said her life, particularly since she professed Christ, appeared so odious and black that she could not bear to look at it. I spoke of Christ's righteousness as being all sufficient for her—"Yes," she said, "He is my *all*. At another time, in the immediate prospect of death, rejoicing that she had a house not made with hands, eternal in the heavens, she said, "It is all through *grace*! I renounce myself entirely. It is through the riches of God's mercy in Christ Jesus that I shall enter heaven." She was remarkably patient under sufferings, of which she had experienced many and severe ones, within the past year. Being in great pain she said, "This is nothing to what Christ suffered for me." And again, "Oh the presence of Christ! It is every thing; it is heaven to the Christian; and the Lamb is the light thereof." She felt it to be delightful to lean on her precious Savior; and more than once repeated that beautiful verse in the twenty-fifth Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." "What a precious support, to lean upon Christ, while we pass through the dark valley!" Its darkness vanished as she advanced. She felt calm in the immediate prospect of death, and the light and joy of heaven beamed upon her path. Speaking with much tenderness of our prospective separation, she said, "It will be but a very little while before we shall be reunited. What a happy meeting that will be! all tears will be wiped from every eye; and there will be no more death; neither sorrow, nor cry-

ing, nor pain." But the thought of meeting Christ, her Savior, gave her more joy than any thing else; and as this prospect became more immediate, it seemed to fill her whole vision. She then said she had formerly thought more than she now did, of the happiness of meeting her dear mother and other pious friends, and she still thought that when she reached heaven, she should know that they were there, and it would be a precious truth. But it seemed to her that the presence and glory of Christ would so absorb and captivate the whole soul, that she should have little disposition to think of any thing else. This was while the members of the mission were standing around her bed, expecting very soon to witness her departure to that better world to which she aspired. In the earlier part of her sickness she had said, "To think of dying, and living freed from sin and suffering in the presence of God, is most delightful—it is rapturous!"

But deeply interesting as were the exercises of her mind her anxiety and efforts for the welfare of others was not less so.

From the commencement of her last sickness, Mrs. Grant's only anxiety regarding the result of it was that God might be glorified. Accordingly she improved every opportunity to commend the religion of Jesus, both by precept and example. She spoke very feelingly of the importance of entire consecration to God; of aiding each other in the Christian warfare, having our conversation in heaven; and respecting the interests of Christ's kingdom. She exhorted her missionary brethren and sisters to great fidelity in their work; and in the last interview we had with her, while reason remained, she requested that for our benefit the description of the Christian armor might be read, which was done; and she exhorted us to keep it on! She had that day and evening taken leave of the bishops, priests, and deacons, who were connected with the mission families; and of the teachers, and elder members of our seminary, telling them that she had wished to see them, that she might bid them farewell. She now expected to leave them and go to heaven, and earnestly desired them to meet her there. If she had one desire to live, it was only for their sake and the sake of their people: for herself, she was ready to depart. She had no fear of death, and why? because of her own good works? Oh no; it was only through faith in Christ. She trusted solely in his righteousness. Christ was all her hope;

and they too must look to him for salvation, if they would hope to meet her in heaven.

It was a scene of deep solemnity and interest; and while sobs and tears gave vent to the inexpressible feeling of many a heaving bosom, I trust that the emotions of that memorable day will not prove a mere evanescent excitement of animal sensibility. Many of these ecclesiastics had been Mrs. Grant's pupils, and had seen her anxious concern, and untiring efforts for their welfare; and now they had witnessed some of the blessed fruits of that gospel for which she had left all dear to her heart in the land of her birth, to find a grave among strangers in a strange land, that they might receive it in its spotless purity, live lives of holy devotion to the service of God; and finally, like her, through the mercy of God in Christ Jesus, be enabled to say, O death, where is thy sting? O grave, where is thy victory?

Such was the seal she placed to her labors for this dear people. Oh may the seal of God's Spirit be applied to make them the means of turning many from darkness to light. Their lifeless form of religion never produced such fruit; and they are constrained to admire and magnify that grace which raises its possessor above the fear of death and enables her to triumph over the grave. A spirit of inquiry is awakened; a subdued and tender spirit is manifest; and never before has it seemed so easy to teach the distinguishing truths of the gospel—salvation through Christ and the great atonement, as at the present time.

During Mrs. Grant's sickness the most anxious concern was manifested by all classes of the people that God would spare their beloved teacher. Prayers were offered by the Nestorians in the church, for her recovery; and numerous were the inquirers who came almost daily and hourly to know her prospects. In calling her away, God has touched a chord which thrills through every heart. She was as much beloved, as she was extensively known. As I remarked to Mar Yohanna that the youngest of our number had left us, "Yes," he said, "she was the youngest in years, but the oldest in wisdom." He and Mar Yoosuph had long been members of our family, and often have I seen them admire and wonder, as their young teacher turned to her Greek Testament for the meaning of a difficult passage of Scripture, or to her Latin and Syriac Lexicon or Grammar, to learn their ancient language and books. Perhaps no one circumstance

has done so much as the bright example set before these high ecclesiastics to prepare the way for the education of the Nestorian females—a work in which she was actively engaged when her last sickness commenced. To express their sense of her worth, the two bishops, above named, and Mar Elias, the venerable bishop of Geog Tapa, came to my room the next morning after the death of my dear wife, tendered their earnest sympathy, and proposed that she should be buried within the walls of their church, where, as they said, none but very holy men were ever interred! “and,” said Mar Yousuph, “we will dig her grave with our own hands. She has done so much for us and our people we want to do something for her.”

Nor were the Nestorians alone deeply affected by this event. Our Mohammedan meerza repeatedly wept like a child, and said he should never forget the words of wisdom Mrs. Grant had taught him; that she had very much righteousness and had gone to paradise.” He said, on one occasion, “I know why Mrs. Grant did not fear to die. She had faith in Jesus.” Here all is consternation and dismay when death approaches. But what is it that cheers this tender female in the hour of dissolving nature, filling her whole soul with inexpressible peace and rapture? “She had faith in Jesus!” is the expressive answer of a follower of Mohammed!

*Friendly Intercourse with the Rulers—
Printing Press and Persian printing
at Tabreez.*

Writing on the 20th of February, Doct. Grant gives an account of what he witnessed at Tabreez while on a visit to that city a short time before.

I wrote you from Tabreez, and now send you a copy of two *rakams*, which the prince governor, Kahraman Meerza, and the ameer nizam, or governor-general of Aderbijan, kindly furnished us on my late visit to Tabreez. While in that city I twice visited and prescribed for both of these high dignitaries; and also visited the mustaheed, or Mohammedan high priest, and prescribed for his son who had been long ill. As these are the highest civil and religious authorities in northern Persia, it is matter of gratitude to God that he gives us favor in their eyes, and secures to us and our labors, their countenance and protection. Mr. Merrick accompanied me in most of these

visits; and I may safely say he was gratified and encouraged by the manner in which we were received, and the favorable notice taken of our labors. By special request he took his orrery before the prince governor, and the ameer nizam, and gave them and their courtiers quite a lecture upon the science of astronomy, which awakened a very considerable interest in their minds. The ameer called in his head astronomer, to whom Mr. Merrick repeated the explanations he had given. Many questions were asked but none were disposed to cavil. The ameer is a very intelligent gentleman, and, as such, takes liberal views of the improvements of christian nations in the arts and sciences. At our last interview with him, he requested Mr. Merrick to bring the orrery to his palace on a future day, when he would call together all the “wise men,” and “astrologers,” to listen to an exposition of our system of astronomy; to which Mr. Merrick assented, with the understanding that the interview was not to be controversial. The interest in this subject had become so general before I left Tabreez that several of the Persian literati had expressed a wish to visit Mr. Merrick, and see the wonderful machine which illustrated the motion of the heavenly bodies. The day after my departure from that city, the 13th inst., Mr. Merrick wrote me, saying, “My orrery has come to the governor’s ears, and he has proposed to visit me to see it. I expect to call on him tomorrow, as I wish to do his excellency the first honor. Began to translate the youth’s astronomy to-day, and by the divine blessing got on famously.”

The prince governor manifested about as much interest in the subject of astronomy as did the ameer; nor was he much less interested in the subject of electricity. Though it did not comport with his sense of princely dignity to receive its startling shocks in public, he was much surprised and amused by its effect upon others; and subsequently invited me to visit him in private, when his royal highness tested in his own person, the reality of this mysterious agent, and listened with attention to a lecture upon the science of electricity, in the presence of his head physician and others who had been called in to listen to my explanations. This prince made many inquiries respecting our schools, and expressed his approbation of our missionary labors. He is the same that gave us a firman for protection, etc., on his visit to Ooroomiah more than two years ago; and he now pays fifty dollars a year

for the support of the meerza who is studying English with us.

From other members of the royal family who were in Tabreez, we also received every attention, especially from the prince Malek Kassem Meerza, for whose unremitted kindness in accompanying us to the ameer and the prince governor, interesting himself in procuring our firmans, and commending us and our labors to the powers that be, we feel sincerely grateful. He expressed a decided wish that Mr. Merrick should open a school, and said that a letter had lately been received from the shah expressing his royal approbation of the establishment of schools for the improvement of his subjects.

I mention these facts as evidence of the state of public sentiment; emanating from sources of great influence, in favor of education and general improvement among the Mohammedans. But the most encouraging evidence is seen in the efforts which are actually put forth for this end. In illustration of this I will mention two or three instances, of the success of such efforts, which came under observation on my late visit to Tabreez. While in that city I visited a Persian printing-office, and type foundery, where beautiful type were cast, and two lithographic presses were in constant operation.

The whole was the work of Persian ingenuity. The presses* were made by Persians, and worked by Persian printers. They had discovered that the Tabreez marble would make very good lithographic stones; and they wrought them with great nicety for that purpose. The type foundery, though on a small scale, was by far the most interesting sight I have seen among the Mohammedans in Persia. As we examined the punches, matrices, and type, all made by a self-taught Persian, and saw, as the result of his ingenuity, the most beautiful specimens of Persian printing which have ever met our eye, I could not but feel that a day-star of hope was rising upon this benighted land.

A new fount of type is in process of preparation for printing a large work of universal history; and the presses now in operation are multiplying other works of oriental literature. May we not hope, in view of such facts, that, whenever the more valuable literature of Europe and America shall be given to Persia, she

will send it forth from her own presses to raise her sons and daughters to that rank in civilization and intelligence to which their native talent and genius entitle them? And may not the christian missionary, with an eye of faith, look forward to the day when these presses, multiplied many fold, shall send forth the religious tract and the volume of inspiration through all these valleys and mountains, diffusing a heavenly radiance, peace, and blessedness, among the millions of benighted Persia?

In view of this subject and these facts, I am led to contemplate your mission to the Mohammedans of Persia with an unwonted interest. Though Satan may struggle long and hard to retain his supremacy here, I am more than ever satisfied that an important work may be done, by general intercourse with the people, the preparation of books and tracts of a nature to prepare the dark mind of the Mussulman for the more direct reception of the gospel, and by various other means, to "prepare the way of the Lord," and hasten on the day of millennial light and glory. When the people are preparing to save the church the expense and trouble of sending out, and supporting printers and presses, will she not be ready to furnish them with a wholesome, intellectual, and moral aliment; and do what she can through the press, and such other channels as the providence of God may open to the missionary, even if for years to come he should not be able to preach in a formal manner to a public assembly of Persians?

EXTRACTS FROM THE JOURNAL OF DOCT. GRANT.

Robbery and Murder—Death-bed Scene— Summary Punishment.

October 8, 1838. I was called early this morning to visit Abbas Aga, whose connections are among the most influential families in Ooroomiah. I found him nearly senseless, weltering in the blood of about a dozen wounds, one of which extended the whole length of his head. He died before night. The story of this tragedy is, with little variation, that of but too many more in this land of violence and blood. It was the work of robbers, who, during the protracted absence of the king against Herat and the Affghans, are becoming reckless of consequences, and perpetrating their murderous deeds among the high and the low. In the present instance the rob-

*The presses are made at an expense of seventy, or seventy-five dollars (twenty-five to thirty toman,) and good stones are furnished ready wrought for about five dollars.

bers effected their entrance by deceit and treachery; the houses, particularly of the higher classes, being protected by high walls and strong folding doors or gates. These being thrown open, the unsuspecting porter was slain upon the spot, before he had time to give the alarm. The robbers then passed on to the court, where they encountered a servant whom they maimed and mortally wounded; and finally ended the tragedy as I have mentioned, by a mortal contest with the master of the house. The whole mansion, which a few hours before was as quiet as our own peaceful dwelling, was now dyed with the blood of its hapless inmates; and the indescribable confusion of the whole scene was heightened by the voice of the gathering throng, who set up a loud wailing as soon as it was announced that the vital spark had fled.

No description can convey an adequate impression of a death-bed scene among the higher classes in these eastern countries—scenes of noise and tumult, of horror and despair, which portray in vivid colors the urgent importance and fearful magnitude of our work. Not one ray of hope dawns upon the midnight darkness which enshrouds the departing spirit, and while reason retains her throne, the dying man is told there is no danger—that he will be well in a little while. But the heart beats fainter and fainter: the bosom heaves her last sigh: and the soul—where is it? At this moment the air is rent with the cries of the collected throng: the women run screaming, tearing their hair and beating their breasts: many rend their garments and cast dust on their heads: while the near relations are loud in their invocations to the deceased, beseeching him to return, upbraiding him for leaving them; or, in the pathetic language of David, weeping and saying, O Absalom, my son, my son Absalom! would to God I had died for thee, O Absalom, my son, my son!—Moollahs ascend the roof of the house, and, at the top of their powerful voices, chant a requiem for the dead; and the mourning is kept up for many days by a concourse of women, who, meet at the house of the deceased to continue the weeping and wailing. That this is often heartless has been evinced by the smiling faces of these professed mourners, which I have seen peeping through their *chadres* or veils, as I have entered the room.

16. To-day one of the murderers of Abbas Aga was executed. The process of trial and the mode of execution alike

remind us, by contrast, of the more enlightened jurisdiction of our own beloved country. For want of evidence, or even a suspicion against any one, a near neighbor of the deceased was called before the governor and examined by torture. At first he said he knew nothing of the matter; but, under the continued torture of the dreadful bastinado and other more cruel instruments of suffering, his mind seems to have fixed upon a man who had received an injury from a brother of the deceased, and of course was supposed to be seeking revenge. Evidence was accordingly given against him. Thus as fast as one after another was subjected to tortures which they could no longer endure, he gave in the same testimony; and, added my informant, I would have done so too, had I been subjected to such tortures as I have witnessed to-day! Few but the relatives of the murdered man seem to have been convinced by such a trial, of the guilt of the person arraigned; but they were as clamorous and blood thirsty as were the Jews who arraigned our Savior, and the unfortunate culprit was delivered over, in like manner, to his accusers, who fell upon him with swords and dirks, and literally cut him in pieces—a leg lying here and an arm there—while the governor would fain have washed his hands in testimony of his innocence, but dared not resist the determined spirit of revenge of those who were nearly his equals in rank, and perhaps his superiors in influence. In view of such a state of things the meerza, Asadoolah, who is still under our instruction, said he wondered that God did not rain fire from heaven and destroy his people for their great wickedness. He believed their faith must come to an end, and he was almost persuaded to become a Christian. Surely there is enough in the untold wickedness which reigns here to call for the vengeance of a holy God. To say nothing of sins which might rival in turpitude those of Sodom and Gomorrah, I need only state that the number of murders in this small district, during the last year, was estimated by intelligent men at seventy or eighty, and you may form some faint idea of the moral darkness by which we are surrounded.*

* Frazer, in his travels on the shores of the Caspian, etc., says, "The people on the west side of this lake, (Ooroomiah) including the districts of Ooroomia and Salmas, are represented as extremely rude and savage; and there are more murders in the town of Ooroomia, than in any other city in Persia. The town of Ooroomia is governed by a chief of the Affghar tribe, who, however, is quite unable to restrain the turbulent spirits with whom he has to deal."

Diminished Influence of Islamism—Effect of Medical Practice—Pilgrimages.

17. It is one among the signs of the dotage of Islamism, that most of the reigning family, and thousands of men of influence in Persia, daily trample under foot the precepts of the Koran, drinking wine, eating proscribed articles of food, and advancing sentiments adverse to the tenets of Mohammed. More than once have I eaten hare's flesh with a prince of the blood royal, while a guest at his table, although it is proscribed equally with the flesh of the swine; and not many months since, while leaving the palace of the prince regent at Tabreez, I was asked by his master of ceremonies which of the two—swines' flesh or hare's—would agree with him best! The man evidently intended to ingratiate himself into favor by proposing to do what he considered next to avowing himself a Christian; and he appeared quite disconcerted when I recommended lamb in preference to either.

Another and more remarkable sign of the times, is seen in the increase of European influence in these countries, and the growing conviction of the superiority of christian nations, awakening a desire to imitate us in the acquisition of science, literature, and the arts. The time has been when an embassy from one of the most powerful and enlightened nations of Christendom was rejected with every mark of contempt from the court of Persia. Now it is a common saying among the Persians, that the English and Russian ambassadors control the government of the country; and that the shah is no longer an independent sovereign. Though this may not be strictly true, perhaps a majority of the people would rejoice in the establishment of a good christian government in Persia. That the shah was induced by the fear of English power to abandon a favorite but ill judged expedition against Herat, and Afghanistan, there can be no doubt; and thus a war, which has for months been pending over this country, as well as that already commenced upon the above named places, has been prevented or delayed.

During this season of political uncertainty, while we were daily expecting to hear of the departure of the English ambassador, to whose protection, under God, we owe much of our past security, the Persian authorities and the people generally have treated us with marked attention and kindness. Many who feared we should leave the country with

the embassy, came beseeching us not to go; and the governor, in anticipation of our being without protection, assured us he would now be a father to us, as he had hitherto been our brother. Still more interesting were the professions of attachment from the Nestorians, who, hearing that we were going to leave them, said they could not sleep until they heard the report contradicted by ourselves.

18. While I was visiting some sick people at a neighboring village, a Nestorian, from whom I had removed a large stone, came and prostrated himself at my feet, with many expressions of thanks for the relief I had been the means of affording him. He had come several days' journey from Georgia to put himself under my care. He is now entirely well; and, with a countenance beaming with satisfaction, goes about, regardless of remonstrance, to spread abroad my fame. This was one among many interesting cases of hitherto hopeless suffering, which have presented themselves from a distance during the present year. Another was that of a young Nestorian from Tearee, the principal of the independent tribes. And what is remarkable, he is the only person I have seen from that distant mountainous region, though we occasionally see individuals from the nearer independent districts. He was totally blind from cataract, and had never expected to see the light of day, till, as he said, my name had reached his country, and he was told that I could restore his sight. With wonderful perseverance he pursued his way from one district to another, traveling untended and seeking some one to lead him by the hand to the next neighborhood, and then to the next, till, in the course of five or six weeks, he reached this city. He returned seeing, though an affection of the optic nerve prevented his vision from becoming perfect.

Nov. 7. Went to Degalla and called upon a Nestorian who has recently returned from a pilgrimage to Jerusalem. His piety, in the estimation of the Nestorians is greatly increased by a journey to the holy city; but he nevertheless took such potations of wine as forcibly reminded me of the old cider toppers of former days in our own country. Few of the Nestorians undertake a pilgrimage to Jerusalem, on account of their poverty and the length of the journey; but it is considered a very pious act; and whoever goes is ever afterwards addressed by the appellation of *mookaasy*, or pilgrim, which is deemed a very honorable

distinction. Many of the Mohammedans are now leaving on pilgrimages to Kerbela and Mecca. Multitudes who can afford the expense carry the bodies of their deceased friends to be buried by the sepulchre of Aly at the former place; and many of those who set out alive find a grave among the mountains or in the deserts on the way. Some months ago we were called to condole with the governor of this city, who had lost his oldest brother in this manner. He was one of about 7,000 pilgrims who are said to have perished by the cholera in the course of three or four days upon the deserts of Arabia. It is reported that most of them were left unburied upon the burning sand, a feast for jackalls and vultures. But they had seen the city of their prophet, "the centre of the world's attraction;" and, in the estimation of Islam's sons, all was well!

Difficulties encountered in conducting Schools—Consumption of Wine.

The villages most frequently mentioned by the missionaries, in their accounts of the excursions they make in the vicinity of Ooroomiah, or as being the sites of their schools, will be found named on the map which occupies the next page.

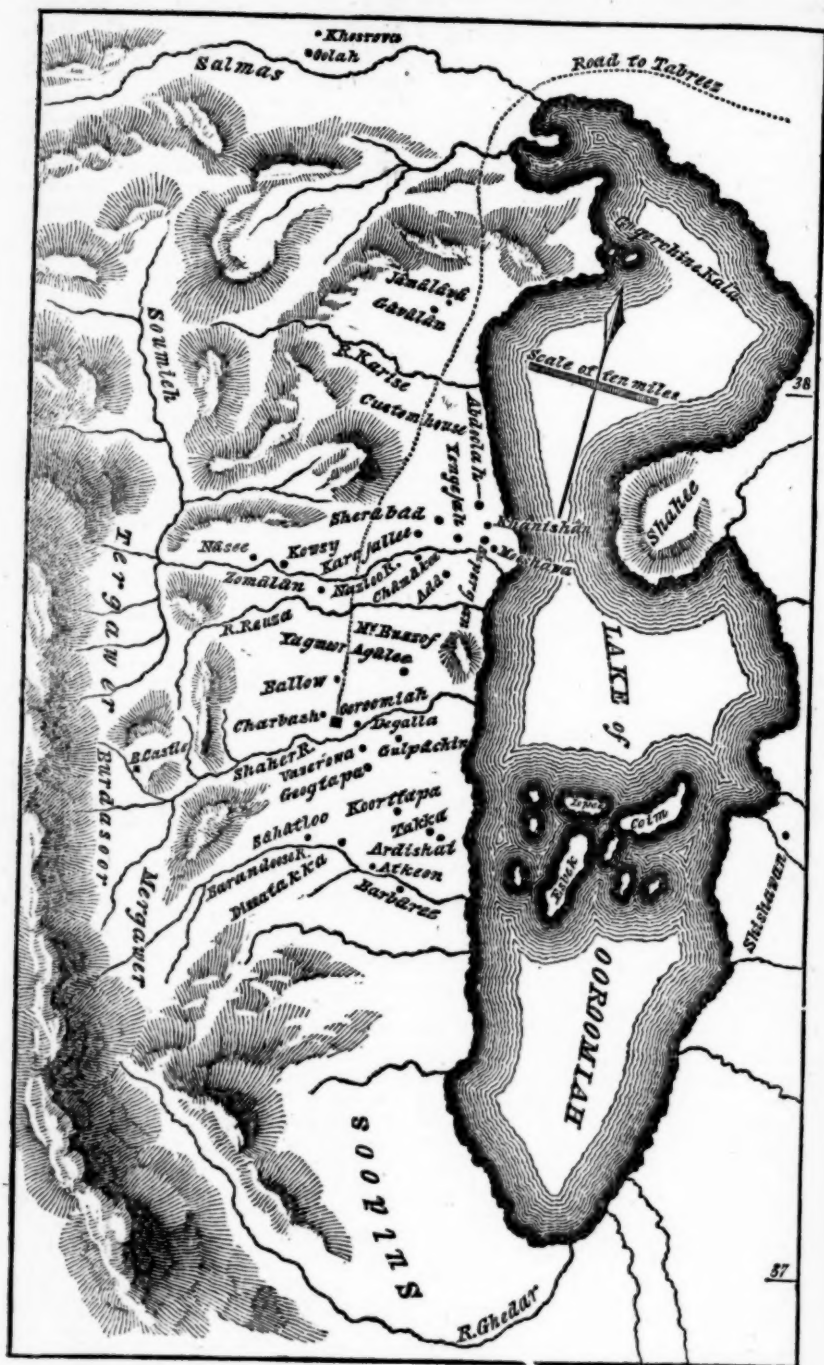
8. Visited our schools at Ada in company with Mr. Holladay and Mar Yoosuph. This school formerly numbered forty scholars in regular attendance. There are now but twenty-seven. A corresponding diminution has taken place in the attendance on the school at Geog Tapa, and the circumstance requires explanation. It may be accounted for from these circumstances;—The absence of enlightened views of the benefits of education; the want of such a literature as the press alone furnishes for the encouragement of education; and the poverty of the people. The last is the chief ostensible reason, and it is frequently urged in favor of the plea for a weekly stipend which shall enable the children to procure their bread. As we could not grant this request to the members of the village schools some of the larger boys have been called away during the past summer to cultivate the land. These we may hope will return to their studies during the winter; and, as fast as the people receive light I doubt not but the whole difficulty on the score of education will measurably disappear.

Heretofore the sole object of education, in the view of the Nestorians, has

been to train up a sufficient number of ecclesiastics to perform the external rites of religion; and some who have sent their sons with this object in view, begin to think there cannot be employment for so many priests and deacons, and it will therefore be useless to send their children longer to school. When we have told them of the universal diffusion of education in our own country, they have said, "It is very easy to teach children who have mothers to hear them read out of school; but here they forget in their plays one half that they learn during the hours of study." I replied that they must educate their girls, as some of them were beginning to do, and when these should become mothers, they would have all the desirable advantages in this particular which we possessed. This was evidently a new idea to them; but then the time seemed a great way off when they could have educated mothers to instruct their children. I pointed to the posts which supported the roof under which we were sitting, and reminded them that but a few years ago they or their fathers had planted the trees which produced such valuable timber; and if they would now sow the seeds of education in the minds of their sons and daughters, a less number of years would see them the pillars of a new state of society.

While I was writing the above, Mar Yoosuph came in and reminded me of another cause for the removal of some of our boys from our schools—a cause which I have often heard alleged, but which seemed too puerile to mention till the bishop assured me that it was real, and operated upon the minds of not a few of the more ignorant and superstitious of the people. It is that they fear that when their children shall have completed their education, we shall carry them off to *Yengedunia*, or the New World. When the difficulties in the way of our doing this are presented to relieve the apprehension of these poor, ignorant people, they evince the fertility of their imagination in maintaining that, if we cannot pack them in boxes, it will at least be very easy for us to send them off in a great balloon!* This is not more strange than it was, in enlightened England, that the poor people for whom

*More recently our nurse went home and was detained by her mother under the same apprehension that we should carry her off. She had heard that I went out one night and stamped with my foot, when the coast became instantly filled with sheep; that I then blew upon them and they turned to bees and flew away. She returned her daughter after I had pledged my word for her safety.



Hannah Moore labored with such commendable assiduity, should take their children from her school for fear she would carry them off to make soldiers of them.

9. We have distributed several tracts and had some interesting conversation with the people. It is the season for drinking new wine, and some of the people are regretting that they have so little of it, as the grapes of this neighborhood were injured by frost in the spring. Last year a single household made for their own use about eight hundred gallons of wine and a barrel of arrack or brandy. It is true the family was large, consisting of thirty-two members, including women and children, and they have considerable company; but still the quantity seems enormous, even in this land of vineyards, to be drank in one house. On inquiring the price, they said they did not sell any, but as wine was then plenty, it could be bought for four or five cents a gallon. With all this profusion of the article there is very little real drunkenness. I will not say intoxication—for many drink to such an excess as to derange both their mental and physical functions.

Excuses for Falsehood—Villages South of Ooroomiah.

18. The passage of Scripture, "Fear not them that kill the body," etc. came under consideration in our Bible class this afternoon, and was explained with special reference to the Nestorians of this province, who often try to justify themselves for falsehood and other sins, on the ground of the fear they stand in of their Mohammedan masters. Soon after the exercise, Mar Yoosuph came in, saying he had learned that a priest of his village, (the teacher of our school,) had just been bastinadoed by their khan, who was under the influence of opium at the time—and now, continued the bishop, what shall we do, if we may not tell lies to avoid such treatment?

This is a highly practical subject among the Nestorians. Would that we could be assured that they always "suffer for righteousness' sake." The following is the language of the above mentioned priest in relation to this subject. We had asked, while visiting at his house, how it was that his people were oppressed, and possessed none of the earth as their own,* when Christ had said, Bless-

ed are the meek, for they shall inherit the earth. "We," said the priest, "we are not of the meek; and how can this promise apply to us, when lying, profaneness, and intemperance are so common among us? No wonder that God permits us to be oppressed and trodden down by the Mussulman, when we are so given up to sin." The father of this priest, a venerable old man with a long white beard, soon after added, "I know we are going wrong, and shall all go to hell, if we continue in our present course; but what shall we do? The khan of the village comes and says, 'Give me money.' We have none to give him; but he will not wait. So, to save ourselves from the dreadful bastinado, we promise to pay him tomorrow, when we know we cannot do it within a month. Our bodies are dear to us, and we tell lies and incur the wrath of God to avoid present pain." I seized the occasion to urge upon them the importance of repentance, and faith in the Lord Jesus, assuring them they would find him a kind master; and if they suffered for righteousness' sake, great would be their reward in heaven. The priest then read, at our request, some of the commands and encouragements of inspiration, to follow the example of our Savior in all long suffering and forbearance, not rendering evil for evil, but contrarywise, blessing—with the appeal, "Who is he that will harm you, if ye be followers of that which is good?"

21. Received a letter from the priest who teaches our school at Ada (the one who was bastinadoed,) informing us that the khan had dispersed the scholars, and forbidden their return to the school, under penalty of five tomans (\$2,50) each. Wherefore the next morning, 22d, Mr. Holladay and myself, accompanied by Mar Yoosuph, went to Ada to remonstrate with the khan and re-assemble the school. Having rested a few minutes, we repaired to the residence of the khan, who sent a message to the gate that he could not see us at his own house as his women were there; but he would call and see us at the bishop's. In about an hour he came, and, with much embarrassment in his manner, exchanged the usual compliments and took a seat with us upon the carpet. He then offered his two little sons, who accompanied him, as a present, (a peace-offering I suppose,) and wished to know if we would teach them English. On my demanding the reason for his interrupting our school, and what authority he had over our af-

*Very few of them are land holders.

fairs, he said he thought it sinful for those infidel children to learn to read; but God forbid that he should claim authority over our work. He had erred; he had done wrong; but our school should go on without interruption. We deemed it best to let him see our firman from the prince; and to intimate, that, while we trusted there would be no farther difficulty, it was in our power to obtain redress in case there should be. The khan then said that firmans were not necessary for him: one word was sufficient, and whatever we commanded he would do. He then sent for his Persian Testament, which the priest had obtained from us and given to him, and entered into discussion with ourselves and the bishop, evidently intending to produce a favorable impression by showing us that he read the Scriptures. After receiving medicine for himself, his son, and a servant, the khan left us with many assurances of his friendship. It was a time of triumph to the Nestorians, and not less an occasion of gratitude to us, that the Lord restrains the wrath of his enemies, who would fain put an end to our work.

26. Dizzatakka. This is the largest of several Nestorian villages on the Baradoose river, and contains a population of about six hundred Nestorians and a few Armenians and Mussulmans. The Nestorians of this district often speak Turkish in their families, as they generally understand it better than their native tongue. Some of them have forgotten the latter, and speak Turkish altogether.

There is a priest here who has three boys under his instruction, and it is the only instance within my knowledge where Nestorian youth are taught out of our schools. The priest was desirous that we should open a school in his village; but could only give encouragement for fifteen or twenty scholars, which he considered a large school.

27. Crossed the Baradoose river and rode about four miles to the ruins of a strong fortification situated on a spur of the Koordish mountains, at the southern extremity of the plain of Ooroomiah. We ascended by a steep and rugged path to the height of two or three hundred feet, and had the plain, in all its luxuriance and beauty, spread out before us in grand perspective, stretching more than forty miles to the north, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages; while the beautiful lake spread her waves far to the right, and the lofty mountains at our left now reflected the

sun's bright rays from their snowy summits, and now frowned with dark clouds, fit emblems of the yet darker minds of this dark land.

Dec. 7. In passing over a distance of some forty miles, the ruins of three caravansaries, or inns have been pointed out to me. Now there is not one remaining. Nothing strikes the traveler so unpleasantly in Persia as the many ruins of private and public buildings which every where meet his eye.

Cyprus.

REPORT OF THE MISSION TO DEC. 31, 1838.

THE report, extracts from which are given below, embraces the last six months of the year. After some brief notices of three schools to which the mission afford aid, and of the limited distribution of books and tracts, in which the circumstances of the mission permitted them to engage, the missionaries remark on other means for making known christian truth.

Religious Intercourse with the People.

In using the word *preaching*, we mean to have it understood in its more enlarged sense, and as including all the various methods of making known the truths of the gospel which may be employed by missionaries, except those means which have already been mentioned. We know full well that it is rather dangerous to use this term, for our christian friends at home are so much in the habit of associating the church and the bell, the pulpit and the organ, the preacher and the overflowing audience with the idea of preaching, that they may transfer the whole of this imaginary picture—imaginary so far as we are concerned—to our station. Glad should we be, if we could announce to them the truth of such an encouraging picture; but we are obliged to content ourselves with a far more humble and noiseless sphere of labor, indulging the hope that the day may soon arrive, when even in these regions of moral darkness we shall have audiences steadily listening with profound attention to the words of truth.

The missionaries state that they have so located themselves in the town of Larnaca that each family may be surrounded by a separate circle of acquaintance, and in this manner they may all come into contact with a much larger number of the people than they could otherwise

do. Many attend the daily reading of the Scriptures and prayer in their families. Of their visits for religious conversation they remark—

On festival days, and sometimes on other occasions, it is our practice, according to the custom of the country, to devote more or less time to visiting our neighbors. These festivals, although they are very numerous, and frequently interrupt the exercises of the schools, as well as other important labors, and moreover in many respects are of injurious tendency, are nevertheless favorable occasions for doing good; and the missionary, if he be wise, will not make any direct attempts to undermine them, but be thankful for the opportunity afforded by them for conversational preaching.

The advantages which they present to us for this method of missionary labor are various. The houses of all the inhabitants are then thrown open for the reception of visitors. As all expect to receive visits from their neighbors and friends, they are of course prepared. Their houses are in order, and their family arrangements are made with reference to the business of the day. The missionary consequently does not feel that he is an intruder, or that his visit is illtimed; but he expects and receives an apparently hearty welcome wherever he goes. He is thus brought into direct contact with the people, and the way is prepared for less formal, but more private and profitable intercourse at other times. Our visits at these and other times are evidently greeted by many as the visits of personal friends. The children have already been gained by the book, the smile, the kind word of approbation, and generally by the advantages which they enjoy at school. The parents in such circumstances can hardly be other than friends. Here then the missionary, both male and female, is placed in peculiarly favorable circumstances for doing good. We are consequently able on festivals to introduce more or less of useful religious conversation in the course of our short calls on different families, and have the pleasure to perceive that our remarks are heard with manifest attention.

So far as our observation has extended, the people do not fear to converse most freely on any subject. Nor have we any reason to apprehend that they regard us with peculiar suspicion. Latins and Greeks have for many years been accustomed to unrestrained social intercourse; and all classes, both Chris-

tians and Mohammedans, are in the constant habit, when conversing together, of expressly acknowledging their obligations to God, their sinfulness, etc. The missionary, therefore, may almost always introduce pious remarks, more or less extended, in the course of his visits to them, without the least apprehension or suspicion on their part. Indeed, we believe that it would be considered by them as a very singular and unauthorized restraint of their liberties, if the patriarch should attempt to prevent social intercourse with us; although they bow with servile submission to the exercise of the same authority over our more public efforts for their good.

Conversational preaching on such occasions is an unobtrusive way of doing good. No patriarchal denunciations can shut these doors. The school is a public thing. It is an object seen from afar. It is a method of doing good which produces more or less of noise and attracts observation. So the public religious exercise and formal preaching very naturally in their minds excite suspicions of an attempt to proselyte, and will almost inevitably draw down upon us the displeasure and opposition of the priesthood. But we might go to every house in the place, without having it regarded as an extraordinary or suspicious circumstance. In conversational preaching we need no church, with its various furniture; we need not wait for the Sabbath nor a stated season; we need not always preach in a manner wholly adapted to a large congregation; we need not always convey our instructions formally. We seize occasions, or we make them.

Social Character of the Greeks.

The Greeks are a remarkably social people. Two characteristics of their ancestors are mentioned in the Scriptures, which deserve special attention from the missionary. "The Greeks seek after wisdom;" and "All the Athenians and strangers which were there (in Athens) spent their time in nothing else, but to tell or to hear something new." These two remarks of Paul and Luke are strikingly true of the modern Greeks. They seek knowledge, but not, like the Germans, by close application and books. Such is their natural vivacity, and such their habits from early infancy, that they are almost incapable of that continuous, unceasing, untiring application to books which is expected from students at home. They gratify their love for knowledge by hearing and telling some-

thing new. To gain this object, their numerous holidays, including the Sabbath, are admirably adapted. They then spend their time in visiting and conversing about the thousand passing events of the day. At night also it is their common custom to spend much time in little coteries at each others' houses, where they discuss freely all subjects which interest them. When, therefore, in conversing we set a new train of thought in operation in the mind of a Greek, we are sure that he will not keep it there, and brood over it in the solitude of his own bosom; but he will bring it up and discuss it in a social meeting with his countrymen. We feel then, that, even if, either from a sense of inexpediency, or of personal inability to sustain ourselves, or from ecclesiastical opposition, we should not for the present engage in formal preaching, we should still be far from living unprofitably to the people.

About the time that we prepared our last joint letter, it was decided that we commence a Greek service on the Sabbath of a more formal nature than any which had been accustomed to be held, and that we make the experiment of preaching to the members of our families and such of their friends as might be induced to attend. This service has been continued with little interruption from that time, and has usually been attended by from five to ten Greeks on each Sabbath. There has been no special effort to make it a public meeting, nor has it been deemed desirable to do so. We have had, however, some larger audiences. Once, while in the country, Mr. Pease was requested to preach to a company of about twenty-five persons, most of whom were returning from a neighboring village in the country to their residence in the Scala. He has also addressed large audiences in the Greek church of St. Lazarus on the occasion of the funerals of his two children, as mentioned before. And within a few days he has again preached, on the occasion of the baptism of his infant child, a sermon which was listened to with manifest attention and cordiality by about two hundred persons of various ages and both sexes. On the whole, our experience in public preaching inclines us to the belief that until ecclesiastical influence shall be exerted to prevent it, we might hope to have a respectable audience, did we feel fully prepared to sustain such an exercise regularly. Whether the Greeks would dare to attend our service, contrary to the express commands of their ecclesias-

tics, is another question; but judging from what we have seen here, we are of the opinion that they would shrink from the contest.

VISIT OF A PICTURE OF THE VIRGIN MARY TO LARNACA.

THE missionaries on the island of Cyprus have forwarded the following account of scenes which they had been witnessing at Larnaca. The statement is inserted here at considerable length, that the reader may, by a full view of one instance, form some correct notion of the character and depth of the superstitious feeling which pervades the public mind among the nominally christian sects of the East.

Historical Notices of the Picture.

We owe you some account of an event which has recently engrossed the attention of all classes of the community where we dwell—both Greeks and Turks, Catholics and ourselves: an event, not of a political nature, but purely superstitious, and tending to develope the religious character of the great mass of Christians in this island. We allude to the coming of the presiding genius of Cyprus to Larnaca, on one of her occasional rounds of visitation to the churches from the lofty and romantic heights of Kykkou, near Paphos, where is the seat of her monastic temple, and where her worship is sedulously cultivated by 350 devoted monks of the Greek faith. This presiding genius is no other than Mary, enshrined, not in little silver temples, like Diana of the Ephesians, in order to be carried about and worshipped; but residing in her picture, the handiwork of St. Luke, and incased in gold, studded with precious stones, the pious offerings of princes, and hung with tapestry of the finest silk and most gaudy colors.

The student of the classics, who contemplates the homage here paid to the mother of Christ, can hardly fail to call to mind Cytherea, the ancient goddess of Cyprus, whose splendid worship was celebrated at Idalia, and Amathus, and especially at Paphos, where stood a famous temple to her honor, "upon whose altar daily smoked a hundred male animals, with a profusion of Arabian frankincense," and whose massive pillars are even now to be seen lying in scattered ruins on its elevated site. And he cannot but reflect, too, upon the influence which the former superstition probably had in giving such universal prevalence to this peculiar form of a misplaced wor-

ship, when the island exchanged its pagan for its present religion.

The number of churches and monasteries all over the island, which, under different appellations, are dedicated directly to Panagia, or the "all holy" Mary, and of course contain some visible symbol of her supposed presence, is immense, and indicates the sway she has long maintained in this island of Venus. The church and monastery of Kykkou is the most commanding and wealthy of them all, owing to the higher pretensions of its picture to antiquity and sanctity, and the constant power of working miracles.

It is believed by the Greek community that the evangelist Luke executed three likenesses of the virgin Mary, with the original before him; and that on his presenting them to her for inspection, she pronounced them to be true, and impressed upon them her efficacious blessing, so that they should be acceptable objects of veneration, and able also to impart benefits to believers through all time. In reference to the one of which we particularly write, she said, "May the grace of him who was born of me, for my sake, be with this picture." Hence one will observe the usual mode of worshipping her to be, prostrating thrice before the picture, then kneeling, and with uncovered head making the sign of the cross, and saluting the picture with the lips and forehead. And hence also you will see the ministers of this picture drawing out its never-failing virtues by rubbing cotton over the little aperture or window, at which the kiss is impressed, praying, and then presenting the cotton to the applicant to be carried home and used as a remedy in sickness, and as an amulet or means of preservation from every kind of evil.

The Greek church was so fortunate as to become the depository of all these precious likenesses. One is preserved in the Morea, one in Russia, and the third, after various vicissitudes, was early lodged on one of the mountains of the southwestern group in Cyprus. There it has been wont to be annually visited for the purpose of religious worship, not only by the islanders, but also by pilgrims from abroad, being connected by its reputed sanctity with the Palestine system of superstitious adoration of sacred places and things. From this source has grown up the huge monastery of Kykkou, with its numerous branches and estates, spread abroad in Cyprus, in Asia Minor, and many other parts of the East. A quarto volume of 124 pages, giving a

history of the monastery and of this picture, setting forth its claims to authenticity and adoration, and accompanied by numerous plates, representing various lying wonders and prodigies of healing alleged to have been wrought by it, has been printed by the monastery, and is now circulated in order to keep up its celebrity and procure for it its requisite supply of devotees. We send you a copy of this work printed in 1819, together with the diploma of *hadjeship* or perfected pilgrimage, as monuments of gross modern superstition, and examples of the means of deception now in use by works to maintain spiritual dominion over the souls of men.

Worship rendered to the Picture on its Arrival.

As the exalted views entertained of the mother of our Savior are substantially the same in all the eastern as well as the Latin churches; we suppose that a description of the manner and spirit of the worship rendered to her here, will agree in the main with what is paid to her elsewhere. It is for this reason that we have attended so minutely to what has been passing before us. The account of the visit of the Kykkou picture to Larnaca, which we shall now give, will serve to illustrate more forcibly the debased condition of the human mind, not only here, but wherever the virgin Mary is worshipped through the medium of images; and to show, moreover, its need of disenthralment by the power of truth and the converting influences of the Holy Spirit.

It was with no ordinary emotions that we heard last summer of the departure of this celebrated imposture from its lofty solitude, where during the famine it has not received its accustomed support; and of its imposing reception into the diocese of the archbishop by a grand procession from the capital of the island: and we indulged the hope that this movement into notice, would but accelerate its destined march into final obscurity. For how can this glaring imposition of a dark age bear the clear light of the gospel, and that free investigation of its claims which it has unwittingly provoked, and is sure to receive from thinking Greeks? Still we were not aware of the extent and strength of superstitious attachment which this picture commands among all classes, till since it commenced its circuit of false benevolence among the people.

The monks spent a few months in the vicinity of Nicosia with their picture, collecting the last sacred para from a famished but deluded peasantry; as well as the more costly offerings of the wealthy and distant devotee, who availed himself of this opportunity of an easier pilgrimage, in order to pay up a long arrearage of vows made in his distress to his sympathizing patroness. They at length became emboldened to negotiate with a gentleman of the Greek communion, who exercises the functions of consul in Cyprus to one of the European powers, for permission to exhibit their sacred charge in Larnaca also; and being encouraged to do so, they commenced their march from village to village, and arrived here, without much parade, on the sixteenth of November before the light of day.

The world had been on the tip-toe of expectation for its advent, and busy in rehearsing their articles of faith in respect to the potent holiness and active energy of the picture, and of those who bore it and ministered to it. We heard some assert their serious belief that the very foot-prints of those holy monks who carried the ark of the picture closed up after them, so as to leave no mark in the ground; that it would be a great profanation to place this ark upon any beast for transportation; that only devoted monks could carry it, and that they chanted heavenly praises before it continually as they proceeded on their way, etc. They seemed to await its coming as they would the coming of some divine and beneficent personage from whom they hoped to receive great advantages.

The picture was placed in the church of St. Lazarus in Scala in the compartment of the screen appropriated to the common picture of Mary. The flags of protestant Sweden and catholic Naples waved aloft to welcome the arrival of her ladyship; and throngs of worshippers early assembled to pay her their devotions. And we may now speak of the multitudes on multitudes who daily resorted to her picture from the two cities, and from all the country villages near. There was indeed a constant celebration kept up in honor of Mary while the picture remained; so that the Sabbath morning lectures, which were usually read on the gospel of the day, were deserted, out of the greater respect of the people to the presence of the holy picture of Mary which had come among them. Business was much neglected. The sonorous wooden oar—that best substitute for a bell which is allowed the Greeks—rung

loud and long. On going out, at any hour of the day, you might observe persons going to or returning from the church. It was in effect a protracted meeting; and a revival of superstitious feelings and practices did indeed take place. Individuals, who during the last years had been remiss in their fasts and other meritorious performances, now resumed them with great rigidity.

And it was not the middle classes only that frequented the sanctuary of the picture. The rich and the respectable went there daily. The servant and his master, the ignorant and the learned, the thief, the notorious liar, and the profane were all equally full of piety to Mary. Nor while in church did once invoking the name and kissing the true likeness of her who is in heaven suffice; but you might often see the same worshipper go twice and thrice and "bow down before" the image and likeness and serve it, both with his body and with his money, which he had worked hard to earn. The tender infant was carried by its mother and held up to kiss this all absorbing object of love and trust, and early taught to hallow the name of Mary, and to seek her favor and guidance. The aged who could remember the last visit of *Panagia* to their town, fifty years before, rejoiced once more to hold sensible communion with their early chosen mediatrix, to whom they had committed all their burdens through a long life of trials.

Nor was the catholic reluctant to enter the church of the schismatic Greeks, on this occasion, to render honor to their common protectress, and "only ground of hope." Turks even bowed with awe at the name of the *Panagia* of Kykkou, and sometimes went to do her homage. It was remarked to us by an intelligent Greek, that the Turks trembled at her name; and that such fear of her possessed the minds of the people generally, and such a regard to her authority that the magistracy found these to be the most efficient motives for restraining irregularities in the community. That if a man took his oath in the name of God, his word might be doubted; but if he swore by the *Panagia* of Kykkou, he could be safely trusted. Idolatry was rampant and triumphant in the city, and our spirits were stirred within us to indignation and to pity.

Attempt to expose the Imposture—Its Mercenary Character.

We had resolved to be present if any miracle was given out to be performed;

but we heard of no special one. We indeed knew that the sick or their friends repaired to the picture to invoke the assistance of her whom they supposed dwelt in it, or wrought by it, and to obtain the effectual fervent prayers of the monks, and the medicated cotton. Our attention was often struck by the numbers of emaciated persons crawling slowly along to church. One day we saw an old female cripple of about eighty years, slowly hobbling along on crutches in the middle of the street, and supported on each side by two other aged women, one of whom carried in her hand a very large wax candle bent to the shape of the withered limb. They were going to hang up the candle as a votive offering in the temple of Mary.

Things went thus silently and regularly on, and no challenge was thrown out. Why should there be, seeing all the world knew that Cyprus was a worshipper of this holy picture painted by an inspired evangelist; and seeing no one dared speak publicly against it?

In these circumstances, however, we could not refrain from inquiring how we could bear our special testimony against such barefaced and cruel fraud and idolatry. To have made a direct attack upon the popular superstition, would have been to raise against ourselves the fanaticism of ignorance and a blind bigotry, and have defeated our object. We made a particular effort, therefore, in a silent way, to enlighten the people on the subject of idolatry, by circulating the ten commandments. We gave a copy of the decalogue also to each of the fifteen monks who immediately serve the picture. They were well received. It is doubtful whether some of them had ever before seen the whole of that law which they so notoriously violate. For in all the catechisms, and short works on christian doctrine which we have seen in use in the Greek church, a part of the second, third, and fourth commandments are left out. It is lamentable to observe that a part of these "words of God" are "taken away" from the commandments in that generally excellent system of theology published by the Russian Platon; since that is the text-book of christian instruction which the present patriarch has ordered to be taught in all the high schools in the Greek church.

The large amount of money collected from the worshippers deserves to be mentioned. In the current language of the people, the monks of Kykkou are the servants of the picture, and they have a sacred right to live of the picture.

But not only are the expenses of the monks, their animals, and attendants defrayed by the offerings of the people, but a vast profit is realized to the institution. We were informed after the departure of the caravan, that the monks of Kykkou took about seven thousand dollars during the ten days in which the picture tarried in the vicinity of Larnaca. We think this estimate is rather high. Still there are some facts in our possession which render it probable that the sum was large. For example the cancelling of old vows was a prolific source of revenue to the proprietors of the picture. One consul alone, and he not a Greek but a Roman Catholic, bestowed upon them one hundred dollars in behalf of his daughter, in consequence of a religious vow made by her during a dangerous sickness to the Panagia of Kykkou. We know also that the poor were directed by their priests to make donations to the holy picture to an amount which must have seriously diminished the comfort of their families. Indeed, standing in the church where the picture is worshipped, you may hear the jingle of paras through the entire service of the liturgy, and cannot but be impressed with the thought, that the whole ceremony before you is a money making concern.

At different positions the monks are seen receiving the offerings of money or of candles which every new comer is sure to present. But chiefly your attention will be called to the one who presides over the picture. Elevated by its side, he stands to regulate the due order of the salutation, and to take in a plate which he extends, whatever the votary has to give—and he always gives something—according to his ability. His place is frequently relieved by a fellow-servant of the picture, when you will see the first repairing with what he has acquired, to deposit it in the treasury of Mary.

The amulets of cotton, first conveniently used to wipe off the saliva of a hundred lips, are not distributed to the artless poor without holding out the hand for a fee in return.

The cupidity of these respectable looking monks of Kykkou sometimes led them into disgraceful disputes with the officers of the church which entertained their picture, about their gains. We will relate one instance to show their mercenariness, and yet the ascendancy of their influence over the other clergy.

It seems there had been no previous agreement between the monks of Panagia and the priests of Saint Lazarus, re-

specting the division of the spoils. On the first Lord's day after their arrival, the superintendent of the church gave the bread for the mass as usual, and the monks of the picture consecrated it, and performed the liturgies, at the close of which one of their number, venerable by his age and his long white beard, carried around the bread of the love feast; and who, under such circumstances could resist kissing his hand, and according to usage, putting in a respectable gift? He gathered the oblations among the vast crowds in the body of the church, and then gave the plate to the superintendent to collect within the sanctuary. He did so, and then poured the contents into his own bosom. The monks remonstrated against this appropriation and claimed it as their fees, declaring that the sum was larger on their account. The superintendent replied that it rightfully and by custom belonged to the church, for its expenses and its poor. They proceeded to boisterous wrangling, and withdrew into the church yard. There their parties were augmented by some laymen, and the contest was prolonged. The archimandrite of the bishop, acting in his place, finally decided that the superintendent should give up to Kykkou fifty piastres of that which he took.

This altercation was shameful enough, but nothing to be compared with what was transacting at the same time in the nave of the church. There were witnessed loud clamoring, and fighting, and bloody noses among the people, each trying to go first to the picture. A respectable citizen of Scala cried out to them, "Shame on you! You are barbarians." It is painful to record these things; but they were the consequences of setting up another object of worship in the place of Him who has styled himself a God jealous of his glory, visiting the iniquities of the fathers upon the children to the third and fourth generations of those who hate him. It is due to the energy of the friends of order to say, that such scenes did not generally prevail in the church. Going in after the liturgy was concluded one morning, we observed gentlemen politely gallanting the rich ladies through the crowd first up to the picture, and the poor taking their turn afterwards with regularity.

Scala being found so lucrative a place for their vocation, the monks were reluctant to leave at the expiration of the limited term of five days. They applied for permission to stay and let Mary eat the carnival here. At the mediation of an influential Greek their wishes were

granted. They then petitioned to let her spend the forty days fast previous to Christmas here. This was refused. But it was with extreme difficulty that they could be discharged. They knew the temper of the people to come frequently and to give freely. The merchants, on the other hand, and those who maintained the poor by charity remonstrated against her longer staying to impoverish the people; and the monks at last set a day for departing, and heralded it abroad.

Idoltrous Honors paid to the departing Picture.

If the previous treatment of the picture had failed to convince us of the idolatrous regard paid to it, the manifestations at its departure were sufficient to do so. On Monday morning the church was crowded at an early hour, and the forms of worship professedly addressed to God, were sung with uncommon enthusiasm and plaintiveness in the presence of the departing Mary. The audience were greatly affected. When the picture was brought out of the church, the sobs and crying of the people rose up to heaven like the voice of many waters. We joined the procession which was to honor it out of town just as it started from the church, at sunrise. Such as could not join this procession, turned often, as they retired to their houses, and directing their eyes to the picture, as it was borne aloft, crossed themselves and bowed, and sighing deeply put up their last prayer for the blessing of Mary.

On going forward towards the head of the procession, we observed the bell-man marching in front of all, and ringing merrily his three-times-three upon his oar with a mallet, as he led the way down through the wheat meadows to the south. After him was borne the Greek pilgrims' flag, containing three red crosses upon a white ground. Next came, dressed in red, two Turkish jannissaries attached to the consulates of Sweden and Naples. Their masters were in the crowd behind the picture. After the jannissaries were carried the paraphernalia of the Scala church—three tall silver washed crosses, five lanterns with candles burning, and two representations of the seraphim rustling their wings. The five clergy of the Scala church took it upon them to escort the picture away with religious services, and they marched next; the deacon in his robes swinging a censer before it, and all chanting

the seraphic song, Isaiah sixth, "Holy, holy, holy is the Lord God of Hosts, the whole earth is full of his glory." At last came the gilded vanity itself, borne on a litter by twelve Scalaites, who had volunteered their shoulders on this occasion. Immediately in rear of the picture, and on each side, pressing as closely as possible, were the women, and at farther distances, the men and boys.

The conduct of the women, as this procession moved along, was remarkable. Some of them bore pots of smoking incense, which they repeatedly replenished. Others prostrated themselves at short intervals on the muddy ground, regardless of soiling their white dresses. Others again, and among them some of the most beautiful of the Greek females, threw up their hands and heads, as if in sincere distress at the departure of a friend, vociferating, "O my most holy lady, I beseech thee to help me;" while the big tears stood on their cheeks, and suffused their sorrowful countenances. They were all agitated with deep feeling, and kept up a continual crossing as they fastened their longing look upon the dear object of their affection, shortly to be removed from their sight forever. It was hard parting with Mary. They loved her very much. One remarked to us, "All the people mourned greatly that Panagia could not stay longer."

It was evident to our minds, that, whatever the better instructed might think on the subject, the multitude believed that Mary was present in that picture; and they must have been greatly confirmed in such a notion by observing the direct addresses made to it by the priests, by the studied awe and care with which it was treated, and by all the manoeuvres of their spiritual guides, and of those to whom they looked up as intelligent and correct exemplars.

Sick of the scene we separated from the procession, and ascended a hill on the eastern shore of the Salt Lake, and took an estimate of the numbers who followed this christian Diana. We judged them to be about one thousand. They consisted principally of the poorer classes, and of such as had some secular interest in the institution of Kykkou. We noticed particularly among the crowd some Turkish women veiled in white muslin who also bowed themselves to the earth in reverence of the mother of Jesus. Among the mixed multitude who were following the picture in the vain hope of obtaining some benefit from it, were the lame and halt the blind the

deformed. We observed a fool leading a poor blind man, one grey headed veteran leading another, and a decrepit beggar riding on a donkey. But it was not considered respectful to ride; and the solitary gentleman who happened to be mounted on horse-back found it necessary to pay for the privilege by taking off his hat.

As the road left the plain and entered the gorge at the distance of one and a half miles from the church, the procession was again arrested, and the people surrounded the picture. The last prayer and incense and the final farewell were offered before it by the Scala ministers. The jannissaries left the front and went upon the side bank. The monks mounted their mules, and then these servants of the "likeness of her who is in heaven above" went on their journey, singing aloud as they went; while that portion of the people who did not design to accompany the picture farther, prostrated and crossed their last adieu, till the dear object of their trust was out of sight. The picture was to stop at Citlum, and then proceed from village to village to Limasol, and back to her temple on the heights of Kykkou.

Reflections—More extensive Distribution of the Scriptures proposed.

As we walked homeward our thoughts turned upon the awful perversion of the sacred office here, which is employed to teach the people to put their confidence in mediators appointed by man; instead of the one only name given under heaven by divine authority, whereby they can come to the Father and be saved. We reflected also upon the deplorable state of the Cypriots, which allows them to place their dependence on a creature for help in their spiritual necessities and temporal ills. And though we were glad to allow that the fragments of truth incorporated with their corrupted system of Christianity tends to elevate their moral condition in many respects far above that of their pagan ancestors; yet must it be said that their amazing ignorance in supposing that their adopted mediatrix has the divine prerogative of knowing their hearts; and that she regards with more complacency those who pay worship to a favorite picture of her person, is fully equal to any of the blind absurdities of heathenism.

While we thought upon these things, we again inquired, "What further means can be put in operation, in our circum-

stances, to remove this fatal blindness from their minds? What do the people need?" The answer was—the Bible, and the faithful preaching of the gospel. We recollected that we had hitherto confined our distribution of the sacred word almost exclusively to the priests abroad, and to the chief officers of the churches in Scala and Larnaca, except in a few instances where we had sold some copies from the depository. But the spectacle of a whole community given to a stupid and soul-destroying superstition, awakened us to an extension of our work of Scripture distribution; and we resolved to put a New Testament into every Greek family in Scala and Larnaca which had one good reader; and, moreover, first of all, to supply each of the priests and deacons and monks of the four churches and two monasteries belonging to these places with the same. We commenced putting this resolution into effect immediately, and with happy success. When we have completed this distribution, we shall have the pleasure of reflecting that more than a hundred additional copies of the precious Word which is able to make wise unto salvation are possessed and consulted by a people who reverence that Word; and that the enterprise of supplying them at this time resulted from the visit of the picture to our station.

Siam.

REPORT OF THE MISSION FOR THE YEAR 1838.

Writing from Bangkok, the missionaries under date of December 1st, 1838, remark on—

Ill Health in the Mission—Encouragements to Labor—Character of the Siamese.

In reviewing the events of the past year, we find abundant reason for increasing gratitude to the great Author of all our mercies. Though weak in numbers, and often borne down by the increasing cares of the mission and the frequent cases of sickness and debility in our families, he has kindly sustained hitherto and given us the prospect of still laboring in his service. The past year has been one of peculiar trials and peculiar blessings. In January last we were called to part with Mr. and Mrs. Johnson, on account of her ill health, who probably ere this have reached America. This event made a sad breach

in our little company and seemed like tearing up one of the main roots of the mission. Soon after Mrs. Bradley was obliged to suspend her labors to a considerable extent from ill health. Doct. Bradley also has been troubled with a complaint of long standing, which has often induced great debility; but he has continued his labors even when the flesh was weak. But we may truly say these are light afflictions compared with the fact that such multitudes about us are passing into eternity without, we fear, any saving knowledge of God, and unaffected by the love of Jesus. Multitudes have heard and perhaps despised his name, who will hear it no more till the archangel's trump shall summon them before his bar! Oh who is sufficient for these things!

With regard to the people among whom we labor the prospect was never more encouraging. Previous to the arrival of Mr. Robbins and Doct. Tracy, Mr. Robinson had commenced worship at his house on the Sabbath, while Doct. Bradley continued the services at the dispensary. Beside those in the employment of the mission a number of others have usually attended these services.

Almost daily numbers call at our houses for books, and not unfrequently make interesting inquiries respecting the religion we profess. We doubt not there are great numbers who know the fundamental truths of the christian religion.

Since we removed to the place the prahklang rented us, a much greater number of nobles and men of rank have called upon us than formerly, and they often come expressly for the purpose of spending the evening in making inquiries respecting our system of belief and our modes of worship. On such occasions such questions as the following are often propounded. "If Jesus possessed such power, why did he suffer men to take his life?" "Can he save men in all ages and nations?" "Will none be saved but those who believe on him?" "Will he pardon a great sinner (a murderer for example) as freely as any other?" "If so how can he be just?" etc. When they leave us we usually present them with a volume of our principal tracts handsomely bound, and these frequently furnish matter for inquiry when they call again. Among those who visit us is a high priest, one of the most learned in the nation. He has read the New Testament in Bengali and English, and is now preparing a dictionary in English and Siamese, similar to the one we use. There

are a great number of young men, principally the sons of nobles, who are desirous to learn English. But we have been so weak as to numbers, and our pecuniary resources so small, that we have hesitated to erect a suitable building.

The Siamese are a mild, moderate, calculating people, very sure not to adopt any new thing, till they have thoroughly understood it, and are persuaded it will be for their advantage. This trait of character might appear to a stranger to indicate stupidity. But they are far from being a stupid people. Numerous facts show that no nation surpasses them in shrewdness and tact in all practical concerns. They almost invariably accomplish their ends. If they fail at first, they eventually succeed, if in no other way, by outdoing the patience of those with whom they deal. This may account in some measure for the fact, that the Siamese are so slow in adopting any new system of religion. The Roman Catholics, though they have had a footing here for nearly two centuries, say, "We have never been able to make any converts from the Siamese." Their attention has therefore been principally directed to the more yielding Chinese.

Frequently, while conversing with the Siamese on our holy religion, they express themselves in language similar to this; "What you say appears very good, but we will see how you hold out before we embrace it." We have been assured there are multitudes here just in this state of mind, watching all our movements and almost persuaded to be Christians. How responsible is our station! how much grace do we need! One false step of ours might forever close their hearts against the gospel. We earnestly entreat the prayers of God's children, that he would pour out his Spirit upon us and upon this people.

Printing and Distribution of Books and Tracts—Number of Readers.

After giving the titles and size of eleven publications issued from the mission-press at Bangkok, with the number of copies of each edition, the missionaries proceed—

By the above it will appear that we have printed during the year 17,800 volumes and 3,900 copies of a sheet tract. We had on hand at the commencement of the year, December first 1837, nine thousand seven hundred and thirty-eight volumes; making for our use this year 31,438 copies.

Translations of most of the above tracts have been forwarded to the American Tract Society for approval. An edition of 2,500 copies of the gospel of Mark is now in the press and nearly completed. It will occupy at least sixty-four octavo pages.

A number of tracts are in preparation for the press. Our brethren from Ceylon, at our request, have recently sent us translations of a number of their most useful tracts, which could soon be put into Siamese. It occurred to us that, as the Siamese originally derived their religion from Ceylon, and had adopted many of the customs and habits of thought prevalent there, the same tracts might be very useful here. The Siamese consider every thing which comes from Ceylon sacred. Not a year since they sent a deputation of priests there to collect sacred books. We hope these tracts may turn out to be the very books they need.

The number of tracts distributed the past year has been much greater than during any previous year. The number for use this year, as stated above, was 31,438. The greater part of these have already been distributed. During the months of December and January, the cool season, we are accustomed to make excursions and give tracts more extensively than at any other season. But the books we have on hand will not suffice for the coming cool season, unless we give sparingly.

Tracts might be distributed at our houses nearly as fast as we can print with our present means; but we think more extensive good may be done by scattering them in various places. Providence has recently put us in possession of a place admirably situated for that distribution. A Siamese nobleman, the highest military officer in the kingdom, of his own accord, offered, and even urged us to rent one of his houses for the low rent of twelve ticals per month. The situation is at the head of the great bazar near the city walls. It is a substantial brick building, two stories high, and might be occupied by a family or a school, and would be a good place for preaching on the Sabbath. This seemed so plainly an indication of Providence for good, that we concluded to rent it. For six weeks past some one of us has almost daily occupied the place for two or three hours in distributing tracts and conversing with the people. By requiring them to give the substance of the tract last read before we give another,

we may know if it has been read and understood. It also affords a good opportunity to enlarge upon and enforce the truths already received. This plan necessarily takes considerable time, and we are almost daily obliged to come away without supplying a number. Contrary to our expectations the applicants are from all parts of the country, having come to the capital for the purposes of trade, etc. We have also just opened a day school for Siamese at this place, with favorable prospects.

It is favorable that ability to read the Siamese written language is so easily acquired by a native. The principal difficulty to a foreigner is the sounds. A native finds no difficulty here, having been accustomed to it from his childhood, and one of ordinary ability can learn to read in a few months. We find the number of readers much greater than we at first anticipated. Wherever we have been we have found a very large majority of the male Siamese population are readers. We think as many as nine tenths. A large number of females are readers also.

When we say so many of the Siamese are readers, we would not be understood to say they are what would be called good readers in America. From the nature of the case, where the art of printing is unknown, books must be scarce, and the proportion of good readers small. We mean by readers those who can read some and can understand books written in the popular language. In preparing our books we have endeavored to adopt the plainest and best style—that which is easily understood by all, avoiding the two extremes; that is, the high court language on the one hand, and the low vulgar on the other. So when such numbers of tracts are distributed and such multitudes crowd around to obtain them, it must not always be inferred that they are thus eager to know the truth. In a great number of instances we doubt not the same number of sheets of white paper would be as eagerly sought. It cannot be for the contents of the books, for they know not what they are. We are, however, encouraged to hope that recently many have desired to know something of the religion they teach. Having read one book, they have requested others. In some cases they say they have renounced idolatry and wish to be disciples, and seem truly desirous to know the truth. There are numbers, we are confident, who are convinced that idolatry is vain, and that the religion of the Bible is true; but we fear they have

not been thoroughly convinced of their own sins and their lost condition.

Schools—Dispensary—Ordination of Doct. Bradley—Tours—New Stations.

For want of means, and owing to illness in our families, we have been able to accomplish but little in this department. For some two or three months at the commencement of the year, from ten to twenty scholars were daily instructed at our houses by Mrs. Bradley and Mrs. Robinson; but sickness and other untoward circumstances prevented their continuance. Since the arrival of Mr. Robbins he has had a class of Portuguese lads learning English, who have made considerable proficiency. He has also recently taken charge of a class of young Siamese gentlemen, who were formerly instructed by Doct. Bradley as before mentioned. Three sons of the prahklang have recently joined this class and attend very punctually.

A few days since a day school for Siamese was commenced at the building in the great bazar, with the design of ultimately collecting scholars for a boarding school. The females of the mission each in rotation daily visit the school and give lessons in arithmetic, geography, and singing, with such religious instruction as opportunity affords. The school is under the general superintendence of Mr. Robbins and promises well.

We believe schools might easily be collected, if we had places and the pecuniary means; especially if we would teach English a part of the time. A great number, particularly the sons of the nobles, are very desirous of acquiring the English. These encouraging circumstances, together with the fact that schools have been so eminently blessed in Ceylon and other places to the conversion of those who now belong to the church, have sometimes induced us to think that a great part of our energies should be devoted to this department.

Respecting the medical labors of Doct. Bradley at the dispensary, the missionaries remark—

For various reasons much less attention has been given to this department of labor by the mission during this year, than during the last.

The whole number of patients treated at the dispensary during this year is about one thousand, which number added to the list of those treated the two years

preceding makes about 6,100 in all. The variety of diseases which have thus come under Doct. Bradley's observation and care is vast.

We should have mentioned before that in accordance with the expectations of the Board and of Doct. Bradley before leaving America, he was set apart to the office of the gospel ministry by ordination the first Monday in November, 1838.

During the past year we have made a number of excursions and visited many sections of country, before unexplored by any missionary. In January last one of our number proceeded up the Meinam some distance above Bangkok, and passed over by a canal to Tahchin river, some thirty miles west of Bangkok, and passed down that river sixty or seventy miles nearly to its mouth, and returned by another canal to Bangkok. He found the whole distance thickly settled with towns and villages, containing from five hundred to five thousand inhabitants, eager to receive books.

In September last two of our number spent a week in visiting all the places of importance at the head of the gulf of Siam, from the east to the west side. They explored the mouths of three large rivers, and found a number of large towns where missionaries might be pleasantly and usefully located. They proceeded up the Tahchin river to the canal above mentioned, and returned by way of the gulf.

Very recently Doct. Bradley, in company with Mr. Orr, left Bangkok by a canal, proceeded to the Tachin river, and from there by another canal reached the Meklong, about thirty miles farther west. They went down that river nearly to its mouth, to the town of Meklong. This they found much larger than they anticipated, containing from twenty to thirty thousand inhabitants.

Numerous shorter excursions have been made about the city of Bangkok in various directions. Wherever we have been we have been treated with much respect, and usually found some who knew us and our object.

As it will be expected by the Board that new stations will be taken when other missionaries arrive, some information more definite on that subject may be desirable. We fear the Board, from some of our communications, may have the impression that a settlement in any part of the country is without doubt perfectly practicable. The true state of the case is this;—We know not for a certainty what the result would be, for we

have not yet made the experiment. We, however, do not know of any existing law forbidding our settling in any place we choose; but we believe it is generally expected that foreigners will ask permission. Should we go without asking permission, we think there are some places where we might remain undisturbed. On the other hand, judging from past experience in other matters, should one ask permission of the proper authorities, it is almost certain it would be a long time before he could obtain it, if at all. The case would probably be brought before the king, of course considerable delay must be expected in taking the steps requisite; and after all, a prompt denial might be given. In asking permission there is danger of getting a refusal, which may, for a time at least, operate as a law.

In going without permission, there is a possibility of being driven from that place, but the way may be opened for making the experiment in another. Should one succeed in remaining in a new place for a time, we think the question would be set at rest, and missionaries might without hesitation go and settle at other places.

Labors for the Chinese—Siamese and Chinese Languages.

During the time Doct. Tracy has been with us, he has considered it his duty to devote nearly all his strength to the acquisition of the language. He has, however, distributed some 350 or 400 tracts among the Chinese. Most of these were on the junks soon after his arrival; but as a great part of the junks had left previous to that time, and those here and about to return to China were from Hainan, where the catholics have a strong hold and many converts, the number of tracts taken by them was less than perhaps might have been expected. On board nearly all these Hainan junks the novelty of receiving books seemed to have passed over, and very little interest was manifested. There was too much reason to believe many of these people had been prejudiced against the books by the catholic priests. On board of several junks Doct. Tracy was told there were only three or four readers, and on others there seemed, to say the least, perfect indifference; the head man perhaps taking a single copy of each tract brought on board, and all the others showing no desire to be put in possession of them. Doct. Tracy was, however, always treated with civility and often with politeness.

Amongst the Chinese residents in Siam comparatively few books have been distributed by us. Indeed the mission is in great doubt in regard to the course it is best to pursue in relation to this department of our labors. We are induced to believe that we may have given it too great a prominence in our thoughts and plans. The ease with which a knowledge of the Siamese character is acquired by those who have this language for their mother tongue, is truly astonishing; while the difficulty of acquiring a complete knowledge of the Chinese is no less so. One day a respectable appearing Chinaman called upon Doct. Tracy, bringing his son, some ten or twelve years old, for medicine. Upon being asked if he could read, he replied he understood the Siamese but not the Chinese character. He added that when he was a boy about the age of his son, who was with him, he studied the Chinese character nearly three years, but had forgotten nearly all he learned; that he studied the Siamese five or six months, and could both read and write in it with ease. Another Chinaman from the vicinity of Chantabun (where the Chinese have had a residence for a long time, and where the Chinese language might have been expected to prevail over and root out the Siamese, if any where in the kingdom,) presented himself to Doct. Tracy, wishing employment as a teacher, and informed him that when a boy he studied Chinese six years, and Siamese one, and that he considered himself as well qualified to teach in one language as the other. It is ascertained that the Chinese population born here have usually a better knowledge of Siamese, their mother tongue, than of Chinese their father tongue. They not unfrequently use it in conversation amongst themselves; and when speaking in the Chinese, it is not uncommon for them to mix it with both Siamese words and idioms. The Siamese are the ruling people, and are likely to be so. They look down upon the Chinese and the Chinese know it. The reverse of this holds in all Malay countries, we believe.

When we think of these things, and consider the almost infinite superiority of the Siamese language as to its intrinsic merits, we mean over the Chinese, and the great comparative ease with which a foreigner may acquire a knowledge of it; and also consider that our labors ought, as we suppose, to have a special reference to the rising generation—when we think of these things, we

are in great doubt whether more ought to be aimed at in this department than to have a few missionaries acquire sufficient knowledge of the Chinese to distribute books to the junks and the few readers which may be found in the country, and accompany such distribution with words of instruction and exhortation, that is, with the preaching the gospel to the emigrants; while their efforts for the rising generation are made through the medium of the Siamese language.

The difficulty of acquiring a useful knowledge of the Chinese written character, even to the pure Chinese themselves, is such that we are becoming more and more impressed with the idea that some great and even radical change will occur, before the Chinese can become an enlightened christian people; and if this is any thing like a correct impression it is certainly inexpedient to attempt to spread their language, especially in Siam, where there is a written character so perfect and at the same time so easily acquired. We are aware that some think more highly of the Chinese language than these remarks would seem to admit. The language of any people can of course be of use only so far as to convey the ideas in existence amongst them. When a new idea is to be introduced a new word may as well be introduced with it as an obsolete one, or one which has been time out of mind a bare unmeaning sound, or used as precisely synonymous with some other. When viewed in this light, we think there can be no doubt the intrinsic merits of the Siamese, as a language, far exceed those of the Chinese. It is so thought by many of the Chinese themselves, especially by those born in this country, and of such there are great numbers and a great many of the Siamese are of Chinese descent.

In conclusion we would remark that we believe the general impression among the people respecting us, is that we came to do them good and establish the religion of Jesus. Within a few months past there have been many indications of good in this nation. A more than ordinary spirit of inquiry has been manifest on subjects intimately connected with the highest happiness of man. The harvest truly is great, but the laborers are few. We would earnestly invite others to come and share with us the toils and joys of gathering in the harvest which is already white.

Again we would repeat our request for a daily remembrance in your supplications, for the out-pouring of the Holy

Spirit on us, and these multitudes who are rapidly passing down to death.

LETTER FROM DOCT. BRADLEY, DATED
BANKOK, DEC. 3, 1838.

Method of Distributing Tracts—A promising Inquirer.

It has seemed to us that one of the principal reasons why tract distribution has not been more blessed among the heathen is that the tracts have been too promiscuously given away, the distributors taking too little cognizance of the persons who received them. We have thought that any plan that would render the relation of tract distributor and tract receiver more like that of the Sabbath school teacher and scholar was a great desideratum for missionaries. We have no idea that we have yet hit upon the best plan, but we trust that we have made some improvement upon those formerly pursued by us. Certain it is that we never before had our tract applicants so much in our mind's eye, and in our heart's desire, as at present; and it would seem that God is pleased to place his seal upon our efforts. We have seen much at the tract house which has given us great encouragement. Many have seemed to be much enlightened through the reading of our tracts, and the hearing of the questions which are propounded and answered at the tract house. The natives ask many peculiarly interesting questions touching the soul and the gospel of the Lord Jesus. We have much cheering evidence that our tracts, although no doubt as yet very imperfect, are understood by the common people, and carried far and near and read in the hearing of families and neighborhoods. There have been some fifteen or twenty young men frequent visitors at the tract house, who have seemed to us to be taught by the special influences of the Holy Ghost; but we are not certain that any one of them has passed the narrow gate into the kingdom. As it is designed to furnish you with extracts from a journal touching this work I will not here enter into much detail. Suffice it to mention the case of but one young man who is perhaps the most promising.

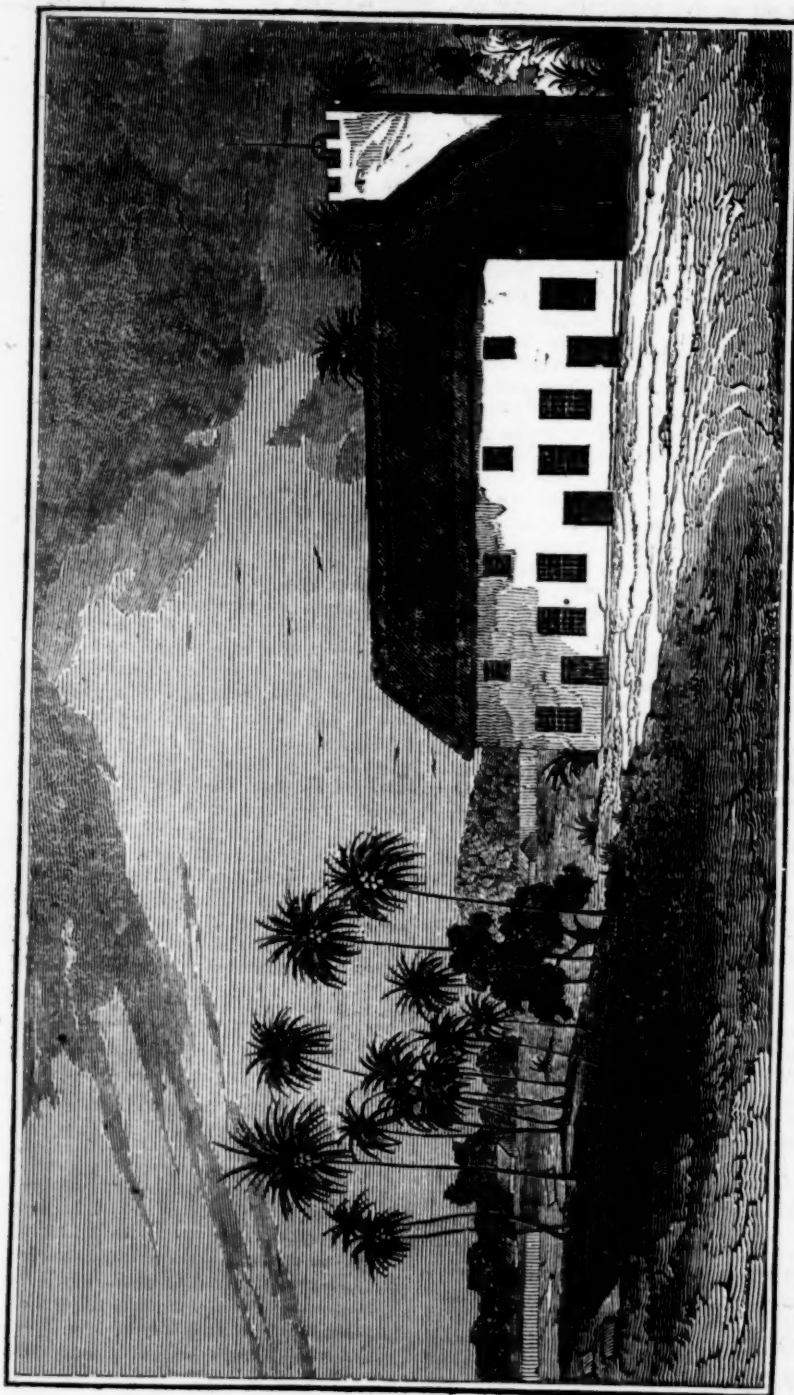
He had read several of our tracts before we had any particular knowledge of him. He then introduced himself to us apparently for the sole purpose of seeking christian instruction. He expressed a belief that the christian religion was the only true one. He seemed exceed-

ingly thankful that he had become acquainted with us, and said that he had been like a man blind all his days, but had had his eyes opened by reading our tracts and could now see as with a spy-glass. Still he felt that he was a novice, and requested that he might henceforward be considered our disciple. Some days afterwards he took considerable pains to come across the river with his wife to the mission premises to visit one of our number seeking christian instruction. He had heard one of us say a few days before that it was the prerogative of the Holy Spirit to convert the soul. He was anxious to learn how he might obtain his aid. In the course of the instruction given him on this occasion he was told that he must pray. He then wished to know how he might pray acceptably. He seemed to love the doctrines taught him. Yesterday he came to me and said that he and his wife were fully persuaded to become Christians, and were daily trying to live according to the instructions of Christ; that he wished to receive the ordinance of baptism, but that he was induced to postpone it a little on account of some friends who were yet halting between two opinions and others who were opposed. He hoped he could eventually bring them all over to the faith. Such was the sum of his conversation at the time. I put no questions and said nothing that could have led him into this train. He seemed serious, solemn, and candid; and I cannot but entertain a trembling hope that he is a converted man. God only knows whether he is an arch hypocrite or a true believer. We shall feel it to be our sacred duty to keep a careful watch over this young man and keep him as much as possible under the influence of divine truth.

Sandwich Islands.

LETTER FROM MR. BALDWIN, DATED AT
LAHAINA, MAUI, NOV. 13, 1838.

THE following letter continues the history of the religious awakening at Lahaina, the early stages of which were noticed on pp. 152—6. The cut on the next page presents a view of the meeting house at the station, where the multitudes assemble to hear the word of God, and where the Holy Spirit descends to give it its saving efficacy on the hearts of many. On the left of the meeting-house is seen a part of the burying-ground.



MEETING-HOUSE AT LAHAINA.

Steadfastness of the Converts—Obituary of Kahulipalapala.

I would now add, that after three months more to look at the people, we see no reason to think any less of the work than we did before. I stated that probably hundreds were truly converted. There is little doubt that all this will prove in the end to be truly the case. Multitudes do not as yet seem to have declined in their interest. Nothing is more manifest than that there is a change here in the whole aspect of society; and in many individuals we cannot but believe that God has already taken up his everlasting abode. The Spirit is evidently still at work in the hearts of many of the impenitent, and we hope to see them coming out on the side of God. We want no half way disciples of Christ.

The present is the season for the whaleships to recruit here. Twenty or more are almost constantly at anchor; and they are daily coming and going. The people from all quarters are bringing in their produce to the market place, which is thronged with people, and noisy from day light till dark. Our streets are crowded with seamen who have their liberty on shore by day. We hear much noise and profanity; but still there does not appear to be a very great diversion of the minds of the people. I know of none that seemed serious before, that do not seem equally so now. Our meetings at day light every morning in the native church are well attended and solemn; and we have also generally meetings for some particular section of the place every afternoon. Many of our church members who were greatly quickened in the revival, seem now to have set their faces heavenward, with a more fixed and intelligent determination than ever before. I should judge that some of them had prayer in their houses often, almost from morning till night; and I have good reason to suppose they make many efforts in private to lead sinners to Christ.

We have received only fifty to the church as yet, and only a few stand propounded.* I should ere this have pro-

pounded numbers, had not my calls in the practice of medicine and many other duties, which crowd upon us at this place, swallowed up my time for a month or two past, and compelled me, in a great measure, to neglect the duties of pastor. I hope soon to be able to throw off some of the weight of my present engagements, that I may gather into the visible fold some of the lambs of the flock; for, as I cast my eye over the congregation, the fixed attention to the words, the tender eye, as well as the deportment and spirit exhibited in other places, evince to me that there are many out of the church, who are as bright examples of piety as any that can be found in it.

I have formerly mentioned how powerfully the Spirit had taken hold of the school of girls in the centre of this place. They were almost universally awakened to attend to the concerns of the soul, and comparatively few of them seem to have returned to their former stupidity. Only twelve from this school have been received to the church. But there may be perhaps two or three times as many more who give evidence of being born again, who will, we hope, in due time, be gathered in.

One of the twelve admitted at our last communion has already been called to her everlasting rest. Her name was Kahulipalapala. Her piety, in our estimation, stood on a level with that of many others. But it is evident that grace had made a most powerful and rapid work in her soul; and when we think of her, a pure spirit now before the throne of God, we cannot but exclaim, that if all our exertions this year had resulted in the translation to glory of only this one individual, we should have reaped a large reward. One week ago, she was in blooming health. Her disease, a bilious fever, was rapid in its progress. Yesterday, her spirit took its flight; and this afternoon we committed her body to the silent grave. It was a solemn occasion. All hearts seemed to hold communion with the world of spirits. All the scholars of the school sat around the coffin, mostly in tears. All the church also and others were present, making a large con-

*Sabbath evening, November 18th. I have propounded twenty-seven to-day, and expect to continue to propound others each Sabbath, as I become acquainted with candidates. Most of these I have been watching for months; but a little attention to this work brings to light fruits which we had not known of. Twelve of these twenty-seven are from the girls' school, and we look upon these as the most precious of all the fruits of the Spirit. Many of them are already deeply engaged in the work of

saving souls; so much so that I am often put to the blush by their efforts. After I had been conversing with these twelve, I asked them who of them had prayed in private with Kahulipalapala while she was living; they instantly replied they had all done so; and I soon learned that some of them had gone with her up the mountain for this purpose, in the night, that they might be away from the abodes of men. May the mantle of that girl fall on many of them; yea on all the children of this place.

gregation. It was to us all a deeply affecting providence that allowed this beloved young saint to sit with us only one Sabbath at the table of the Lord, and then she was called suddenly away to join in the marriage supper on high.

My limits will not allow me to give a particular account of this girl for the six months past, during which I have been acquainted with her. She was probably about twelve or fourteen years of age. From the time that her attention was arrested, at our protracted meeting in March last, to the day of her death, her heart had been evidently becoming more and more deeply interested in the things of the kingdom of Christ; and this was the more decisive evidence of her piety, inasmuch as she maintained this spirit in the midst of three girls, living in the same family, who had nearly lost all their seriousness. During these months she has been eminently a praying Christian. Her chosen companions have been companions in praying. She was often found, in the darkness of night, in the groves of sugar-cane, pouring out her soul to God. In her sickness, when rational, she expressed great delight in the prospect of departing to be with Christ; and when her mind wandered, as it often did, she sometimes said, all the sick in the place had gone to meeting, except her, and she wished to go. As we returned from her grave, I asked a member of the church, if he had known her feelings. He replied, Yes; that she had often come to his house, seven times a day, for the purpose of prayer; and that his wife had, at such times, been her companion at the throne of grace. Mrs. B. says that when she has heard her pray in the children's prayer-meetings, a striking characteristic of her prayers has been, that her mind would lay hold of some subject of prayer, and she would hold on and persevere in that, as though, like Jacob, she could not let God go till he had granted the request. I cannot tell how many times, as I have looked down from the pulpit and seen that young disciple, like others, sitting on the mats in front, her face looking up as if to catch every word, and the tears often coursing their way over her cheeks—I cannot tell how often, as I have seen this, delight has thrilled through my soul, at the thought, that ten, twenty, and thirty years hence, these would be shining patterns of piety, mothers in Israel, standing monuments to silence gainsayers, and to point souls to Jesus. But in the case of this one, God had other purposes. We would have detained her on

earth, but God called her away; and our inmost souls say, that all is well. Pray for us, that God's Spirit may be poured down more powerfully, and that such precious fruits of it may be multiplied among us.

LETTER FROM MR. HITCHCOCK, DATED
NOV. 1838.

THE station of Mr. Hitchcock is at Kaluaaha, on the island of Molokai. The following letter presents an account of special interest in the concerns of the soul among the people of that small island, similar to what has been witnessed at many of the other stations.

*State of the Church before the Revival—
Means employed.*

You doubtless wish to hear of the state of religion at our station. We have had a dark time. Never have we known a time more so than was the period from June 1837, to February 1838. Within that time little occurred to encourage our hearts. We held a series of meetings in July, which was well attended, and some impression seemed to have been made at the time; but it was not lasting. We have reason, however, to hope that there were two or three instances of conversion in consequence of the meetings. After these meetings the congregation gradually diminished, until at last few indeed attended divine worship on the Sabbath. Nor could all the exertions which we could make to bring the people back to meeting, have the least effect. Professors of religion were asleep, or manifested little concern for the low estate of our Zion. This state of things continued, notwithstanding we had frequently heard what the Lord was doing at the other stations. Long after the news of the revival on Hawaii and Oahu reached us, our religious state seemed to grow darker and darker. The house of God was almost deserted, and the Sabbath literally turned into a day for idleness and dissipation. About January of the present year, we began to talk about holding another series of meetings. Special efforts were made to impress upon Christians the importance of preparing for it. Weeks passed away before the appointment of the meeting. By this time the gracious influences, which had already distilled on almost all the other stations, were felt on Molokai. The first notice I had of it, aside from my own feelings, was from one of the brethren who told me, what I had not

before known, that for some time past several had been in the habit of rising an hour before light, and resorting to the school-house to pray for the coming of the Holy Spirit in the midst of us. A morning prayer-meeting had for a long time been held in the school-house at sunrise, attended but by few. Soon after the individuals above mentioned commenced praying, it was seen that the number of those who attended the morning meeting increased, and that there was an unusual solemnity. God's house on the Sabbath became filled, and all the weekly meetings more numerous attended. This caused the more surprise, as no special effort had been made to induce the people to attend. It soon became evident that the blessed Spirit was moving upon the hearts of the people, and we could but feel that he had answered our prayers in preparing us in some good measure for the contemplated meetings, which commenced on the 22d of March, 1838. Messrs. Andrews and Baldwin were present, and did the greater part of the preaching. The house was well filled from the commencement to the end of the meetings. The main scope of the preaching was, to convince sinners of their accountability to God; the certainty of the judgment; of the wrath which would most assuredly overtake all the impenitent; and of the immediate duty of every impenitent man to embrace the free and full salvation there is in Christ. It was apparent that the Spirit was present, even at the first sermon; fixing the attention of the hearers and producing solemnity. On this occasion it was judged best to make a special appeal to the audience; and, after explaining the nature of the appeal about to be made, and warning them of the consequences of acting hypocritically in the case, all who were determined to make the salvation of the soul their great object, and who were determined to give up all for the Savior, were requested to rise. Notwithstanding we had taken special pains to prevent any one from rising who was not concerned for his soul, more than half the congregation arose, thereby pledging themselves before the world and the Savior, to forsake their sins and give themselves to him forever. This step we have never regretted. Many who arose, it is true, had little sense of what they were about. But with very many the case was different; and it is most confidently expected that not a few will be found in heaven, who then, for the first time, resolved to serve God. And the measure, too, was

far from being lost to those who acted only from a desire to imitate others. It has given us a hold upon their consciences which we had not before. And the question, Were you not among the number that arose? has frequently had more effect than would hours of exhortation to repentance. No other effort of the kind was made during the meeting. But there was a constant increase of interest. Truth fell with power, and as the word of God. The more serious part of the congregation, those who were truly alarmed about their souls, were requested to meet us in the school-house to converse about their eternal interests. So many flocked in, that it was impossible to converse with them personally. All that could be done was, to urge upon them in mass to yield themselves to Christ.

The meetings continued from Tuesday till the next Monday morning. At the close the converted became more numerous. While the meetings were in progress, so constantly were we employed in more public exercises, that little time had been found for those under trouble of mind to manifest it to us. After the meetings were through, they came to us in great numbers, inquiring what they should do. Special meetings for all who were determined to serve God, or who were alarmed for their souls, were attended by from four to five hundred. And rarely have I attended in my native land assemblies of the kind so awfully solemn. There was no noise, except the occasional sigh of the convicted sinner, or that of the Christian overwhelmed with a sense of God's presence, and with a view of the danger of the wicked. Weeping was abundant, attended not unfrequently with sobs. But the peculiar characteristic of these meetings was, the supernatural solemnity that pervaded the house. Scarce could it have been more profound, had the Judge himself been there. Never before did such power attend the preaching of the word here. All possible earnestness was used in urging sinners to submit to God, by Christians. Nor was it in vain. Many from time to time gave evidence that they had met with a change of heart; especially after a most solemn meeting for inquiry, for which I find the following account in my journal.

Four o'clock, afternoon. After having conversed unceasingly with the anxious, attended a meeting with them. A solemn time. At the close of the meeting, all who were resolved at all events to give their hearts to the Savior, and to become

his servants forever, and without further delay, were called upon to rise. All arose, in number between three and four hundred. Some, no doubt many, arose because others did, and they were ashamed to be found openly refusing to serve God. But many, it is hoped, rose because they saw no way of escaping the wrath of God, but by an immediate submission to his Son.

Powerful Influence of Truth—At the Out-Stations—Among Children.

Members of the church, some of them at least, gave pleasing evidence that the Lord was in the midst of us. They seemed filled with the Holy Ghost and with faith; and were wonderfully enlarged and assisted to pray to God for the salvation of sinners with strong crying and tears. I have witnessed more learning in prayer, but never more earnest, humble, and persevering wrestling, than that exhibited by some of our native Christians at this time. And I shall ever have reason to bless God that I have been greatly edified, comforted, and assisted by their earnest supplications to God. They were, at one time especially, so overcome with a sense of the divine love and presence, that they could do nothing but tremble and weep; and their meeting at that time could but suggest to me the interesting scenes of the pentecost.

The work was not confined to the vicinity of the station, but the out-stations also shared in its blessings. Several of the brethren were sent out to these stations to converse with the people, and they were astonished to find that the Lord had preceded them, and inclined the hearts of many to attend to his word. They were absent one week, and returned little less surprised at the power and goodness of God, than were the disciples, when they exclaimed, "Lord, even the devils are subject unto us through thy name." This visit of these brethren to the distant places of the island had a very beneficial result. Some, it is hoped, were induced to submit to the Savior at the time; and many others to come to the station more frequently to hear the gospel. The brethren who had been sent were those who had felt themselves most deeply concerned for sinners from the commencement.

From this time the work seemed to advance with increased power. The children were many of them convicted, and seemed alarmed for their souls.

Nothing proved to us more conclusively than this, that the work was truly of God. In every previous religious excitement, not a child has given the least heed to his eternal concerns; all possible efforts to awaken the scholars of the school had been made, but without the least success. But now, no effort was called for to fix their attention; and not unfrequently were the tears seen falling down their cheeks in abundance. And they were found praying in little circles frequently.

Never did I witness so many children so habitually solemn as were those of the station school. In the height of the revival, it was necessary for the children of the school to bring some coral from the sea-side to our house. We thought that the very small scholars, when let out of school, would make a great noise. We therefore cautioned them, saying nothing to the elder part of the school. The whole school was turned out to the work, to the number of 230 or more; and without further effort on our part, there was little more noise than though it had been a funeral: whereas a month before it would have been almost impossible to have restrained them from a deafening noise.

But I must not be particular, lest my letter become quite too long. Suffice it to say, in reference to the work of grace at the station, it produced a great change in a short time. The meetings were all numerously attended, but especially on the Sabbath, so that we were obliged to have two congregations at the same time; and many professed to have given themselves to the Lord. So great was the desire of the people to converse, that I could scarcely find time to eat. My time was almost wholly taken up either in private conversation, or in public services.

Meetings at Hawala and Kalamaula—Results of the Revival.

Beside the meetings at the station, I have held two other series of meetings, one at Halawa, an out-post twelve miles northeast of Kaluaaha; the other at Kalamaula, twenty miles west. Both were solemn seasons. The Holy Spirit was present at Halawa in a most evident manner. From the commencement the people seemed prepared to receive the word, and every successive sermon seemed to increase the fears of sinners, and to make them the more earnest in inquiring for salvation. No means but the naked sword of the Spirit were re-

sorted to on this occasion; and yet there seemed to be scarcely an unconvicted sinner in the assembly, which averaged during the meeting between four and five hundred. Never did I witness a more fixed and anxious attention to the word of God. The order of subjects preached at this meeting was as follows: "Seek first the kingdom of God;" "Sin is the transgression of the law;" "Thy commandment is exceeding broad;" "For God shall bring every work into judgment;" "But we are assured that the judgment of God is according to truth;" "For we must all appear before the judgment seat of Christ;" "The wages of sin is death;" "Who shall be punished with everlasting destruction;" "Behold the Lamb of God;" "How shall we escape, if we neglect so great salvation." The concern was so great, that we could by no means attend to all that came to us for instruction. Some could not be prevailed upon to retire from our room, until we were obliged to shut the doors against them, that we might retire to bed; and even then we could not keep them from coming in and disturbing us. The native Christians appeared exceedingly well at these meetings. We were awakened long before light by their voices in ardent prayer to God, as the meeting-house was near where we slept. To hear them pray, we could not wonder at the evidences we had that God was in the midst of us converting sinners. The meetings continued only from Monday to Thursday morning. The following is an extract from my journal written at the close of the meeting.

May 25. Closed the protracted meeting with a short sermon from Acts 20: 27. The people seemed deeply affected with the fact that the whole counsel of God had been declared to them. And no sooner had the meeting closed, than nearly the whole congregation—men, women, and children—came forward to shake hands—a ceremony to which these people attach no little importance. No doubt He whose salvation we had been proffering them had given us a place in their hearts, and we can but hope that he also has a place in the affections of many, who before the meetings had never loved him at all. Preached during the meeting eleven times, and conversed with many personally.

All things being ready, we mounted our horses, and giving our babe into the hand of some friendly natives, we began to ascend the Pali on our return home. The hill is about 1,000 feet high, and of so steep ascent as to render it extremely

difficult for one to keep his seat on horseback. As we ascended, the scenery of the valley presented itself in its native loveliness. The towering acclivities on either side, thickly fluted with deep and verdant ravines; the wall of lava in the rear, rising in regular strata to the height of several thousand feet, as though laid carefully up by the Architect of the world; the two lofty and foaming cascades falling from its summit; the beautiful stream to which they give rise, winding its course down through the vale; the green and regularly laid out talo plats on each side of the river—all combined to render the scene delightful. And what God has done this week in bringing sinners to consideration, and in giving efficacy to his word, gives us the cheering hope that this lovely valley will ere long be vocal with the praises of the Redeemer.

The meetings at Kalamaula, though held in an open shed, were numerous attended; and, like those at Halawa, were manifestly owned of the Lord. Many were convicted, and some hoped that they obtained new hearts at the time. The greater part of the people were from Koloupapa, a distance of twelve or fourteen miles, and over a mountain perhaps three thousand feet high, and of almost perpendicular ascent. They came with their food for their stay during the meeting, with their little children, and with each a potatoe for us, beside their sleeping mats. But the Lord had prepared them for the meeting. An awakening had already commenced among them, and when they arrived, they seemed to hear, many of them, as for eternity. The meetings continued not more than three days, owing to my being unable to preach in the open air. But short as the time was, a happy effect was produced.

Much more might be said concerning the precious work of grace, with which God in his mercy has been pleased to visit us; but time and the space proper for this letter will not permit.

As to the results of the revival, I of course cannot speak with confidence. Hundreds profess to have become Christians. But as it is more difficult to judge of the reality of a change of heart in this, than in a civilized people, we dare not take for granted the truth of their professions. The greater part of those who have hopes themselves, we have put off, not seeing that evidence of a gracious change which we wished; and at the same time, not seeing, in very many instances, sufficient evidence to the con-

trary to forbid all hope for them. Of those who have been more or less affected during the revival, there are three classes. First, those who gave first rate evidence of conversion: the second gave good, but less decisive evidence than the first: the third class, and the most numerous, give little evidence to suppose that they were converted. No class of people have been exempted. From the grey head down to the child of six years, have been the subjects of the work. The number of the aged is unusually large. God thereby showing that the supposition that those who have lived and grown old under the power of idolatry, and as insensible to eternal things as the beasts that perish, may with infinite ease be made to feel that they have souls, and to trust in Christ for salvation. Of many who have been to me inquiring for Christ with great earnestness, I had not entertained any hope that they could be saved, because I could not make them understand me, when I proposed to them the simplest questions relative to their future welfare. These same individuals have since given conclusive evidence that they can feel for their souls.

As fruits of the gracious work, we have at different times received 228 individuals to the church. Others will probably be received, if, in a suitable time of trial, no more evidence than we now have is found of their not being proper subjects. Of those who have been received, but two have openly dishonored their profession. One of these has made satisfaction to the church, and is now in regular standing; the other is cut off, but exhibits signs of repentance.

Time only can show whether all the church are true Christians. It would be a wonderful fact if they were. With regard to the piety of many, I am not so well satisfied as I wish to be; not because they do not in very many things seem like those who really love God; but because, owing to their great ignorance, they exhibit many qualities, which, in our native land, it would be difficult to reconcile with the possession of true piety. The probability is that after all, many of the small number received to the church at Kaluaaha will be found at last on the left hand of the Judge. Religion is a popular thing; especially church-membership. And it is not to be expected but that, in so great an excitement as has existed on the subject the past year, some, accustomed as this people are to deception, should find their way into the church, who are in no sense prepared. We have, however, designed

to admit none who did not give us reason to believe that they saw themselves ruined sinners, and that they actually trusted in Christ for salvation. Nor have we knowingly admitted to our communion an individual whose professions of repentance and trust in the Redeemer were not more or less supported by corresponding evidence that they were sincere. Had all who have professed faith and repentance been admitted to the church; we should before this have numbered thousands. But however a profession of repentance, and of trust in the Redeemer may entitle a man to a place at the table of the Lord in a civilized land, it is different here. The responsibility rests with the pastor, and not with those who wish to be admitted;—a principle from which we have endeavored not to depart in examining candidates for the church.

Manner of estimating Christian Character—Contributions—Schools.

Were not my letter already becoming too long, I should feel it a duty to enter more at large into the various considerations by which we must be influenced in making up our judgment in reference to the piety of those who profess to be converted. Frequently the mind inclines neither in favor of their piety, nor against it; being prevented by equally strong, but opposing influences. For instance, a man who has lived without manifesting the least regard to religion, comes to the pastor and says, "I find myself to be a great sinner;" mentions over a long catalogue of offences against both God and his neighbor, and says he fears divine wrath, and that he gives himself up to the Savior. You see that his conduct does not contradict the sincerity of his profession; that he has abandoned sinful habits of which he was guilty, always attends the house of God, and appears anxious. Were nothing else known in reference to the case, he would in due time be thought a fit subject for baptism. But as it is, all those professions can do the man but little good, or go but little way toward recommending him as prepared to make a public profession of religion. For we have learned by real experience that, next to a desire after riches, and perhaps before even that, in a Hawaiian, is the desire to get into the church. This, together with the fact that lying and deception and any kind of management, in order to attain a thing desired, is scarcely deemed a sin, gives great reason to receive all professions of

piety with caution. And still their professions are not to be disregarded; for no one can be received without them. The only alternative is to wait until the individual's actually going on in the service of the Savior gives credibility to his words. Hawaiian Christians, even those who are really such, must be expected to be but babes, having but little knowledge, and having been brought up under the most unfavorable circumstances, they must of course in very many instances, perhaps in all, be destitute of the knowledge of many important doctrines and duties enjoined in the Bible; and of course their conduct, should it not be consistent, in all respects, with the word of God, must be excused and not subject them to the imputation of being impenitent men or hypocrites. If Christians in the most highly favored land on earth, possessing as they do a practical knowledge of the doctrines and precepts and religion of the Bible, are still so very fallible, how great allowance must be made for these islanders, whose knowledge of the Bible is so small.

We have therefore to acknowledge many as Christians, who, had they the privileges which enlightened people have, would not be thought worthy. And of course, after they are admitted to the church, we have to suffer more obliquity of practice in them, than would be advisable in American Christians.

The improvement in the moral character of the island has been as clear and extensive as it could be expected to be from what I have said of the work of the Spirit among us. Even those who have remained unaffected have been much restrained from immoral conduct. And conscience, it is believed, has received great accessions to its strength and activity in all classes, and all over the island. We hope that there is now some pious influence in all the most important districts on the island. A year ago there was none. The consequence is that the station is visited frequently by many who are at a distance, and thus the gospel that they hear is circulated, and does good.

Our people are poor, still they do not a little for benevolent purposes. They have contributed the year past something more than a hundred dollars to charitable objects, mostly in wood and timber, beside furnishing us with most of the food for our families. Four large stone houses have been put up in different districts, designed both for schools and meetings; the smallest of which will contain 300 people, and the largest 600.

Another one, designed to be much larger, is commenced. Native members of the church will hold religious meetings in these houses on the Sabbath, and on other occasions.

The meeting-house at the station is quite too small, and preparations are commenced for enlarging it. We hope to have it completed during the winter.

An account of the schools does not fall to my department, but as Mr. Munn is much occupied with building, and may not write this fall, I will just say that the schools are in as prosperous a condition as could be expected, and bid fair to assume a much more pleasing character than they ever have had before. The station school for boys and girls has been continued under the exclusive care of Mr. Munn during the past year. He has had for most of the time three native teachers from the high school. The average number of scholars has not been less than 230. Their progress has been good. About twenty of the girls have constituted a select school taught by Mrs. Munn, who has been unwearied to improve both their understanding and their lives.

Where teachers could be had the schools have been kept up in the other districts, and the improvement of the scholars has been fully equal to the means of instruction they have possessed.

The children's Sabbath school at the station, conducted principally by Mr. Munn, is in a more flourishing state perhaps than before, though for various reasons the number of scholars is less than when I last wrote. The average number is now not less than four hundred. Part of whom assemble in the meeting-house before the morning service, and the rest in the school-house at the same time. Thirty of the scholars are now members of the church, and several others are hopefully pious. The adult Sabbath school is much as when I last wrote, though increased in numbers.

About sixty marriages have been solemnized during the year; and 103 children have been baptized. We do not baptize children over ten years old as a general thing. One baptized child has been received into the church.

Sioux.

LETTER FROM MR. S. R. RIGGS, DATED
LAC QUI PARLE, MARCH 26, 1839.

HAVING alluded to the exposedness of the Indians during the last winter for the want of

suitable clothing, and the disease which prevailed among them, Mr. Riggs makes the following remarks on their—

Suffering for Want of Food—Favorable religious Prospects—Additions to the Church.

They did not, however, escape the miseries consequent on their roving manner of life. Fear of their enemies and the scarcity of game induced them to leave the woods before the snow had melted from the prairie, and with scarcely any supply of provisions for their homeward journey. They consequently suffered much from famine. Some, having eaten most of their dogs, subsisted for several days on dried deer skins, until their friends from this place, apprized of their suffering condition, met them with corn. Many days journey from here two old women, exhausted by fatigue and hunger, were left to die. One little girl also shared the same fate. When she could come no farther she laid herself down, and her mother covering her child with snow, left her there on the bleak prairie.

The Lord has opened a wide, and we hope, to some extent, an effectual door among this heathen people. In the early part of the winter the prospect seemed very encouraging. There was a greater anxiety to receive instruction than I had before seen. We all thought the Spirit of God was at work. In one woman we were particularly interested. She came often to our room, wishing to know more about the Great Spirit. Once she asked me to tell her how to pray. I said to her, "When you want any thing of us or Mr. R., you know how to ask for it. So if you wish God to give you any thing, ask him in the same way. God knows the Dakota language much better than we do, and he will hear you when you pray." She seemed to be surprised to know that this was prayer.

At our last communion in February, ten women were received to the privileges of the church. I baptized them, with eighteen of their children at the same time. It was an interesting occasion; and if we could have known certainly that they were lambs of Christ's flock, our joy would have been more like the rejoicing of angels.

In the instruction of these women Mr. R. was the chief instrument. Indeed we were rejoiced to see him so actively engaged for a while in this work. And we felt compensated in obtaining so few translations of the Scriptures, by his di-

rect efforts to convey instruction to those around him. Our numbers attending worship on the Sabbath increased so much, that the room in which our meetings were held became too small. By a large door in the partition the whole lower part of the building was thrown together, and rendered capable of seating a hundred persons. On one occasion we had more than eighty present, besides the members of the mission; but our attendance has not generally exceeded fifty, and recently it has been much less.

In the Dakota Sabbath exercises, we have been greatly assisted by Mr. D. Gavin, who has spent the winter with us. Mr. Gavin is a Swiss missionary, sustained by the Evangelical Society of Lausanne in Switzerland. He is stationed with Mr. Denton, on the Mississippi river, about fifty miles below Fort Snelling. Wishing to enjoy the facilities afforded at this station for prosecuting the study of the Sioux language, he joined us last autumn. As French is his native tongue, we fondly hoped, that through Mr. R. we should obtain more and better translations of the Scriptures than hitherto. In this, owing to a variety of circumstances, we have been disappointed, as we have only obtained the first seven chapters of John's gospel. We hoped for much from a good translation of this history of our blessed Master. But notwithstanding our disappointment, we have probably made as good progress in acquiring the language of this people, as we should have done had our hopes been realized. We have been daily more and more impressed with the idea, that a thorough knowledge of the language must be acquired, before we can have good translations of the Bible, or obtain a very great influence over the Indians.

In connection with our Sabbath instructions, Mr. G. H. Pond and myself have each, at least once, and during part of the winter, twice a week, read and prayed with the women who are members of the church and others, at their lodges. This meeting was commenced by Doct. Williamson, some months before his visit to Ohio. We hope it has been, and will still be, the means of instructing their dark minds in the history and doctrines of the Bible.

About the middle of January, Mr. Pond commenced a Sabbath school, in which it has been his object to simplify instruction, and so to mingle it with singing in their own language, as to secure attention which would otherwise weary in a short time. The number of

boys and girls in attendance has varied from ten to thirty.

Schools for Children and Adults—Miscellaneous Notices.

Our day school has been more flourishing than at any other period in the history of this mission. During the three winter months the average attendance was thirty, and the whole number of different scholars seventy. There are many circumstances here, which affect attendance on a school, that are not known in the United States. For instance, when a fishing week occurs, our school is at once reduced to half its size. And as the Indians have so scanty a supply of food, we are glad such an opportunity of replenishing their little stock occurs, although, for the time, it diminishes our numbers.

The morning school taught by Mrs. Pond and Mrs. Riggs has, many days, counted from forty to forty-five. In it reading and writing have been the principal branches taught, besides which the girls have spent an hour daily in patchwork, which, when finished, they have appropriated to their own use. And, in addition to this, Mrs. Huggins has been teaching a number of women to knit, and lately to spin also. The progress made in these branches of female labor has been, to one who sees the situation of that sex in this country, quite encouraging. To induce the men to cut wood and "make corn," and the women to sew, knit, spin, and weave—duties so essential to civilization—will not be the work of a day, nor a year, but of long and patient exertion.

In the afternoon the school has been taught chiefly by Mr. Huggins, Mr. Pond and myself teaching, each, one day in a week. Our object has been to instruct the men and lads in the elements of numbers. A great difficulty in this work was that they had no language by which the ideas could be conveyed. And as is the case, I suppose, with most heathen nations, they do all their numeration by counting their fingers. Most of them who are grown, if not all, can count a hundred, or hundreds; but it is said, the word which means "a thousand" is not extensively known. Farther than that there were no words to express an idea. The same is true, and to a greater extent, in regard to all the processes of arithmetic. But with all these disadvantages a few have made some progress in the first four rules of computation.

Mr. Huggins has generally spent some time weekly in teaching music. Of this the Sioux are remarkably fond; and if I am not mistaken, they possess as good voices and quite as much aptness to learn as people generally. Indeed I have been surprised to see how soon some of our boys have learned a tune when sung to words in their own language. May they all tune their sweet voices on earth, that they may be prepared to join in the new song before the throne above.

But you will not suppose that all has been clear sky and sunshine. That there are storms on life's dark waters we have abundant evidence. In the little band of Jesus' disciples there was one who was a devil; and what can be expected of persons so poor, so ignorant, so tempted as these Indians? Two of our little flock here have already been guilty of defection from the great principles of truth and purity. Over such cases we are obliged to weep in secret places, and cast our burden on Him who hears and answers prayer. In circumstances of trial I am assured we have the sympathies of the christian community, but there are difficulties felt in a heathen land which are incommunicable, the burden of which must be borne alone or with none to help but God.

This winter and spring several Indians who reside at this station have solicited me to go down with them to a settlement which they intend forming on the river, about thirty miles below. They represent it as one of the best places for an Indian village on the St. Peters. The chief reason which they assign for wishing to settle there is, that they may induce their friends from the north—Lake Traverse and other places—to come and place themselves in a situation where they can learn to read and write, etc. I have given them no encouragement but a promise to go and look at the country. I think it very doubtful whether it will be thought best to form a station north of this for years to come. The difficulty of finding a suitable place, with wood sufficient, will be a great barrier. Another reason is the tendency that treaties made with the Sioux have in drawing them down from that part of the country and inducing them to reside nearer the fort. Last summer ten families removed from Big-Stone-Lake to this place, and more would come this season if they could easily find fields to plant.

On the first of April Mr. Riggs adds—

Some Indians from the north who have arrived within a few days, state that both the Sioux and Assiniboinns have made invasions on the Mandans; but on all sides not more than twenty lives were taken. They state also that a whole band of a hundred lodges of Ihauktonwans are said to have died with the small-pox. Some have probably died, but this statement is doubtless not true. It appears also that the statement made in the papers some twelve or eighteen months since respecting the almost total extinction of the Mandans by the small-pox was not true.

Ojibwas.

LETTER FROM MR. AYER, DATED AT
FON DU LAC, OCT. 8, 1838.

Mr. Ayer resided at Pokeguma till June of last year, when the circumstances of that station and the state of feeling among the Indians in that vicinity seemed to render it expedient that he should remove to Fon du Lac, and Mr. Boutwell from the latter station should take his place at Pokeguma. Of the occasion of the unfriendly disposition of the Indians, and of their abusive conduct, an account is given below.

The scarcity of food which prevailed was owing to the complete failure of the wild rice. The crop of corn too had been small, it having been very much injured by worms. The potato crop, though good, was not in itself sufficient for their sustenance. Except for a few weeks, at the close of winter, the praying Indians had a competence, compared with most of their heathen neighbors. They were successful in hunting. This, with the produce of their fields, made them comparatively comfortable.

The spring of 1838 opened with rather encouraging prospects. Four or five more families made gardens by us, with a view to a permanent settlement. They had ostensibly renounced the *mitewi*, or native religion, had observed the Sabbath, attended religious meetings, sent their children to school, and classed themselves with the "praying Indians." Our old neighbors enlarged very much their fields, and their prospects in other respects were more encouraging than ever before, except their apprehension that they would not have at Pokeguma a permanent home. One who had got out and drawn upon the ground selected for

building, his timber for a house, and had laid the foundation, stopped building, saying, "I do not care about building my house until I know better whether I can keep it." Aside from the evils which we anticipated would result from the treaty, we had never felt more encouraged to labor among the Indians than now, although the reduction of our pecuniary means prevented us from doing all for the Indians that was desirable and seemed important.

Though the Indians generally appeared to grow more disaffected toward our government for real or imaginary wrongs, yet they had as yet showed no hostile feelings in particular towards us. On the other hand, they had appeared more favorably affected toward our operations. The preceding fall they had met at our house in a body, and expressed the most pacific feelings toward us.

In the early part of spring, soon after the Indians came in from their sugar camps to Pokeguma, they held a medicine dance. As some had, during the winter, united with the praying Indians, it excited afresh the jealousy of the heathen party toward us, and hatred toward the "praying Indians." This feeling, however, would have in a short time died away, had they not about this time been strongly agitated with their political matters, and anticipated war with the Sioux. Thirteen Sioux from the vicinity of St. Peters had been most treacherously murdered in cold blood by a party of Ojibwas residing near the Mississippi. This excited to a high degree the anger of the Sioux, who threatened to take vengeance on the Ojibwas wherever they could find them. As Pokeguma was the nearest point of attack, the Indians around us were daily, for some weeks, expecting them. The spirit of war seemed to have taken entire possession of them. Meanwhile they assembled to a considerable number near our house to hold a medicine-dance for the benefit of a woman who had burnt herself in a shocking manner with powder. After being there a few days, they held their dance. They now showed their animosity toward the "praying Indians," those especially who had recently renounced the *mitewi*. A part of them, being overawed by their persecutors, joined in the dance. Two or three remained firm. The disaffected party soon began to vent their spleen upon us, by trampling over our fields recently planted, vexing our cattle, etc. Immediately after the medicine dance, they held two

or three war-dances. They now seemed filled with the spirit of their master; and soon showed what manner of spirit they were of by shooting down our best cow in our barn-yard, and carrying her by piecemeal to their lodges before our eyes. They remained but a few days after this, then returned to near the head of the lake and fortified their camp. In a short time, as no enemy made their appearance, they separated and scattered over the country north of Pokeguma.

During their stay they molested us no more, so that we hoped they would be peaceable again when the spirit of war had left them.

About ten days after the Indians had left, I started with my family for La Point. I had been absent about a month from Pokeguma, when a small party of Indians returned and encamped in the neighborhood of the mission. They joined in a war-dance near the house, at the close of which they dashed a canoe of the mission to pieces, as a signal to further outrages. A few days after about two hundred, composed in part of Indians from other parts of the country, encamped in the vicinity of the station. They were hungry and begged incessantly; and because their demands were not complied with, they threatened to kill one of the cattle. The pious Indian chief, learning their intentions, offered them his heifer on condition that they would not kill the mission cattle. The blood of the poor man's only heifer did but serve to whet their appetite for more, and the following day they began the work of destruction, killing within a few days three of the mission cattle. They also broke open the store-house and stole all the pork there deposited. They committed other depredations on the mission property. The fields of the neighbors shared the fate of ours. Mr. Seymour was told by one of the chiefs that it was the intention of the Indians to kill all his cattle, and the missionaries too, if they did not leave the country. They threatened to drive every white man from the country sold at the late treaty. They began to carry their threat into execution, by driving away some men cutting timber at the mouth of Snake river. The Indians pursued the men, who fled down the St. Croix, in their canoes, until they went, boat and all, at the imminent risk of their lives, over the falls of the St. Croix, where the boat sunk. A few miles below the falls the men met the steamboat bringing news of the ratification of the treaty. Upon this the

men who had been driven off were permitted to return and resume in peace their business. Since that period too, I believe the Indians have not molested the missionaries.

But to return to the mission family, Mr. Seymour, expecting that the Indians would continue their outrages, made preparations to leave in case of necessity. The Indians learning his intention, assembled at the house, and told him that if he would stay, they would cease their mischief.

Soon after this Mr. Boutwell arrived. Most of the Indians had, however, left previous to his arrival. The neighbors sympathized with the family in their trials, and prepared to leave in case the family left. Most of the heathen party were a few weeks ago waiting at the falls of the St. Croix in anticipation of the arrival of goods and money to pay their annuity to which they were entitled by the treaty. The mission had suffered no more from the Indians.

During these scenes of trouble the "praying Indians" (I speak of those located previous to last spring) took a mild but decided stand with the missionaries. Several of the heathen Indians also appeared openly in favour of the mission. To show their disapprobation of their ill treatment they made an image and called it Mr. Seymour's enemy, and then shot, stabbed, scalped it, etc. A chief and his band from Mille Lac, two or three days march from Pokeguma, requested Mr. S. that if he left the station, the missionaries would "step over to their home." They presented him a "pipe of peace," saying that no one would dare to shed the blood of man or beast, and thus stain that pledge. I would just remark here, that this band have for two or three years past expressed a wish that missionaries should come among them. No more dependence, however, can probably be placed upon their professions than on those of other bands. "With their tongues they use deceit and the poison of asps is under their lips."

From the letter of Mr. Seymour, inserted in the last number, p. 262, it will be seen that from the close of the period embraced in the foregoing letter, to the date of that, in March last, the Indians had continued friendly, and the prospect of improving their condition and character was again favorable. Mr. Ayer was expected to return to Pokeguma with the opening of the last spring.

Proceedings of other Societies.

DOMESTIC.

THIRTEENTH REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE whole number of missionaries and agents in commission during the year, is 663.

The fields of labor which they have occupied are to be found in twenty-three different states and territories, and in Canada.

Of the missionaries in commission, 531 have been employed as pastors, or stated supplies, in single congregations; 102 have extended their labors to two or three congregations each; and thirty-two have occupied larger fields.

The whole number of congregations and missionary districts which have thus been supplied, in whole or in part, during the year, is 794; and the aggregate of ministerial labor performed is equal to 473 years.

In making appointments, the committee have ever been deeply impressed with the conviction, that the providence of God, and the true interests of the church alike call for a high standard of character and qualifications in the missionary of the cross—that those, especially, who are to labor in our new settlements, in laying the foundations of gospel institutions, in guarding the interests of education, and in moulding the whole structure of society, should be men thoroughly furnished unto all good works. The number of new appointments, therefore, has been less than it would have been, if the committee had had different convictions of the nature and relations of the work to be done. Still, however, they have the pleasure to report 204 commissions issued, during the year, to missionaries who were not in the service of the society at its commencement; which exceeds by eighty one the number of new appointments in the preceding year.

A more than usual number of congregations have, during the year, assumed the support of their own pastors; and the pledges of the society have thus been transferred from the older to the more recently settled, and more destitute states. So great has been the number of missionaries whose commissions we have not had occasion to renew, that, notwithstanding the large increase of new appointments, the whole number in commission is less by nineteen than it was the last year, while the actual amount of service rendered is greater by thirty-five years; showing that the average term of missionary labor has been longer, and that the appropriations of the society have tended to establish the institutions of the gospel on a more permanent basis.

The number added to the churches during the year, on profession of their faith, is not far from 2,500; and by recommendation from other churches, 1,420.

The receipts of the year have amounted to \$82,564 63; which, added to a balance of \$2,558 21 in the treasury at the last anniversary, makes the resources of the year \$85,122 84. The amount due at the beginning of the year, together with what has since

become due, is \$93,086 35. Of this sum, \$82,655 64 has already been paid; and towards cancelling the remaining \$10,430 71 there is a balance in the treasury of \$2,467 20, leaving \$7,963 51 of present indebtedness to the missionaries, for the discharge of which our dependence is on the voluntary contributions of the benevolent. In addition to this, the pledges of the society for the coming year, portions of which are daily becoming due, amount to \$16,005 58; and in consequence of the greater number of new appointments, exceed the amount pledged at the last anniversary \$5,130 78.

METHODIST MISSIONARY SOCIETY.

IN the annual report of the society it is stated that under its care are twenty missions; viz. To the Wyandot Indians; to the Oneidas in the state of New York; the Oneidas near Green Bay; at Saut St. Marie; at Kewawenon; to the Sioux; at Ottawa Lake; Winnebago Lake; to the Choctaws; to the Cherokees two missions; to the Senecas; Indians west of Missouri; Oregon mission; Liberia mission; mission at Rio Janeiro; to Buenos Ayres; to Texas; to the Germans in Ohio; to the French in the City of New York.

With the missions named above are connected sixty-six missionaries, twenty-six school teachers, two physicians, three mechanics, one missionary steward, and one printer; who have under their care 3,138 church members, and 838 children in schools.

Besides the foregoing, there are domestic missions, chiefly among the colored population of the southern states. The whole number of missionaries employed by the society is 164, under whose care are 18,700 church members.

Funds.—The whole amount collected the last year was \$135,521 94; while the amount expended was \$103,664 88; leaving a balance of \$31,860 36; and showing an increase over the receipts of the preceding year of \$39,434 50. Of the balance \$30,000 are pledged for the Oregon mission, having been raised principally for that object.

BOARD OF DOMESTIC MISSIONS OF THE PRESBYTERIAN CHURCH.

THE number of missionaries and agents employed or aided by the Board is 260; and the number of congregations and missionary districts which have received aid, about 600.

Of these missionaries and agents, 154 were in commission at the commencement of the year, and 106 are new appointments during the year.

Your missionaries have labored in twenty-three of our States and Territories. We have also had during the year, or portions of the year, three missionaries in Texas, where the demand for missionaries is great and pressing, and the prospect of usefulness exceedingly promising. The amount of labor performed exceeds two hundred years, or the labors of more than two hundred pastors for one year.

From the reports of our missionaries, so far as received, we have collected the following results:

The number of members added to the churches under their charge, has been, on examination about 1,400; on certificate 1,350. Total added, during the year, 2,750. The whole number in communion falls but little short of twenty thousand.

Sixty new churches have been organized, and nearly or quite one hundred houses for worship have been erected.

Of 125 congregations which have reported on the subject of the observance of the Sabbath, from forty-four the report is, the Sabbath is well observed; in forty-six congregations only tolerable; in thirty-five awfully profaned.

Attendance on divine worship on this holy day, has been generally good. We take as a specimen, reports from 123 congregations; of these, 103 report good attendance; eighteen, indifferent; and two, bad.

During the year the receipts were \$41,759 77; and the disbursements during the same period were \$38,364 56; leaving a balance of \$3,395 21.

SECOND ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

Finances.—The receipts from ordinary sources, from the 1st of May, 1838, to the 1st of May, 1839, have been \$55,566 43

Sale of articles at the Wex Mission station, 312 75

From the United States Government, for the Chippewa and Ottawa mission, 2,900 00

Balance on hand last year, (May 1, 1838,) 4,200 44

The expenditures for the same time have been, 62,979 62

Leaving a balance on hand, May 1, 1839, \$9,409 56

This balance is already appropriated, and will be immediately wanted for the reinforcement of the missions to Western Africa and North India.

In addition to the above, there have been received from the American Tract Society, for printing in North India, \$2,500; and 33,030 pages tracts for the use of the mission in that country; and 34,530 for the missionaries among the Western Indians.

And from the American Bible Society, \$1,000; also fifty English Bibles, one hundred English Testaments, fifty French Bibles, and one hundred French Testaments.

From the Presbyterian Tract Society, 14,400 pages of tracts.

Missionaries.—During the last year five missionaries, four of whom are married, have been sent to the following stations:

To North India—the Rev. Joseph Warren, Rev. James L. Scott, Rev. John E. Freeman, with their wives.

To the Chippewa and Ottawa Indians—the Rev. John Fleming, with his wife, and the Rev. Peter Dougherty.

Missions.—Under the direction of the Board are the following missions, viz.

In India—the *Northwestern Mission*, embracing three stations, six missionaries, two male and eight female assistants, and two native assistants.

The *Eastern Mission*, connected with which are two stations, six missionaries and their wives, and two native assistants.

Mission to the *Iowas and Sacs*, connected with which is one missionary, and two male and four female assistant missionaries.

Mission to the *Ojibwas and Ottawas*, in which are laboring two missionaries, and one female assistant missionary.

Mission to *Western Africa*, consisting of one missionary and his wife.

Mission to *China*, consisting also of one missionary and his wife.

In all six missions, connected with which are nine stations, seventeen missionaries, four male and twenty-one female assistant missionaries, and four native teachers. The whole missionary force, say the Board, male and female, under their direction in the foreign field and preparing to depart there is fifty-three; of whom twenty-one are ministers of the gospel.

New Missions.—The Board contemplate establishing missions in Assam, among the Malays, at Marseilles in France, Barcelona in Spain, and in Texas.

The schools under the care of the missions in India embrace about 450 pupils. Connected with these missions are also two printing establishments. Of these missions the Board remark—

The general aspect of the missions in India is encouraging. But to meet the demand for missionary laborers in these large and populous regions, many more must be sent out by the churches. Twelve ministers of the gospel, one teacher, and one printer, the number now there, are placed among a population of 40,000,000. What are these among so many! Still, a beginning has been made, and much preparatory work has been done, and the door is wide open for four or five times the present number, who are even now required to occupy the prominent places among these perishing millions; to carry to them, as it were, the seed of the word of life; relying on the blessing of God upon their efforts to raise up a supply of laborers from among themselves, to erect the standard of the cross in all their cities and villages, and to carry the gospel to the nations around them, who are now equally benighted with themselves.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SIAM.—The Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, Asa Hemenway, and L. B. Peet, with their wives, and Misses Mary E. Pierce and Judith M. Taylor embarked at Boston, July 6th, on board the ship Arno, captain Nott, for Bangkok, to join the mission to Siam. The instructions of the Prudential Committee were delivered to the persons named above, at Middlebury, Vermont, inserted at page 217 of the number for June.

CONSTANTINOPLE.—On the 14th of June, the Rev. Messrs. H. G. O. Dwight, who arrived in the United States from Constantinople in October last, and Elias R. Beadle, with their wives, embarked at New York on board the ship Elisha Denison, captain West, for Smyrna. Mr. Dwight returns to Constantinople, and Mr. Beadle is to join the mission in Syria.

SOUTHERN INDIA.—The Rev. William Todd, of the Madura mission, having been induced to leave his station, in part owing to impaired health, arrived at Philadelphia on the 19th of June.

Donations,

RECEIVED IN JUNE.

NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.
*(Of which fr. F. Sylvester, Kinderhook, 50;)
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st presb. chh. coll. 70 22
Baldwinsville, Mrs. B. Rogers, 4 00
Borodino, Presb. chh. 2 19
Camillus, 2d presb. chh. 50 00
Elbridge, Mon. con. and coll. 26 87
Genoa, 1st chh. mon. con. 31,95;
bal. of ann. coll. 17,55; 2d presb. chh. 40;
Lansing, M. Lyon, 5 00
Salina, Mon. con. 7 12
Scott, Presb. chh. 6 06
Skaneateles, Mon. con. 16 34
South Butler, Do. 3 75—281 05
Boston and vic. Ms. By S. A. Danforth, Agent, 366 63
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Alstead, 1st par. Gent. 15,87; la. 26,04; mon. con. 17; 58 91

New Alstead, Gent. and la. 28;
Miss H. I. I.; 29 00
Roxbury, Miss. no. 6; char. box, 7,32; Mrs. J. L. 3,13; 16 45
104 36
Ded. A. Blake's dona. ack. twice, 10; expenses paid by aux. so. 2,81; 12 81—91 55
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Buxton, Fem. cent. so. 5 50
Cumberland, Mon. con. 14,93; gent. 9,68; la. 13,30; 37 91
Gorham, Mon. con. 50; benev. so. 30; 80 00
Minot, Mon. con. to constitute Rev. ELIJAH JONES an Hon. Mem. 50 00
North Yarmouth, 2d par. Gent. 13; la. 29; mon. con. 17,38; 1st par. la. 26,50; 85 78
Portland, 2d chh. la. for outfit of Mr. Hamlin, 106,08; mon. con. 40; High st. chh. do. 34,74; la. for miss. to Constantinople, 55,25; 236 07
Scarborough, 1st par. (which and prev. dona. constitute Rev. THOMAS JAMESON an Hon. Mem.) 41 40
Windham, Mon. con. 5; M. Allen, I.; 6 00—542 66
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, la. in Dr. Dana's so. 18 59
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Tab. so. gent. 29 25
Geneva and vic. N. Y. Aux. So. C. A. Cook, Tr.
Geneva, Presb. chh. a lady, 10 00
Rose, Presb. chh. 5 25
West Bloomfield, 1st cong. chh. (which and prev. dona. constitute Rev. WILLIAM BEARDSLEY an Hon. Mem.) 24 75—40 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Mon. con. 10 50
Catskill, Presb. chh. coll. 30,47; H. Whittelsey, for the ed. of a youth in Persia, 20; 50 47
Lexington, Mon. con. in sch. dis. No. 2, 18 00—78 97
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Windsor, Sab. sch. 2; N. so. 4,50; Wapping so. mon. con. 6,63; 12 53
Farmington, Mrs. M. Rowe, to constitute Mrs. ELIZABETH WADSWORTH an Hon. Mem. 100 00
Hartford, 1st so. gent. 32; mon. con. 23,25; 55 25
Suffield, 1st so. mon. con. 10 00—177 78
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Woolwich, Cong. chh. mon. con. 13 50
Middlesex South Confer. of chhs. Ms.
O. Hoyt, Tr.
Framingham, Hollis evan. chh. and so. 20 75
Monroe co. N. Y. Aux. So. E. Ely, Tr.
Cambridge, Cong. chh. 51 90
Clarkson, Do. 48 00
Churchville, Presb. chh. 30 00
Hunt's Hollow, Presb. chh. 3,31; S. Olmsted, 10; 13 31
Medina, 1st presb. chh. 64 97
Nunda, Fem. miss. so. 22 00
Pike, Cong. chh. 25 00
Pultney, Do. 1 33
Rochester, 3d chh. 99,30; Bethel presb. chh. 70; 1st do. 47,39; 216 69
Sweden, Presb. chh. 10 00
Wheatland, J. McNaughton, 5 00
Yates, Presb. chh. 5 00—491 90

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Fairhaven, E. Hemingway,	5 00
New Haven, Centre chh. and cong. (of which fr. Mrs. Salisbury, to constitute EDWARD S. WOOLSEY an Hon. Mem. 100; 132,50; gent. in united so. 54; mon. con. in 1st and united so. 27,28; do. in Church-st. chh. 13,10; do. in Yale coll. 9,95;	236 83
An indiv.	20 00—261 83
New York city and Brooklyn, Aux. So.	
W. W. Chester, Tr.	500 20
Onesida co. N. Y. Aux. So. A. Thomas, Tr.	
New Hartford, Presb. chh. 71,10; mon. con. 8,90;	80 00
New York Mills, Cong. so.	42 33
Plainfield, Cong. chh.	10 00
Redfield, A. Johnson, a part of his pension,	10 00
Remsen, 1st cong. chh.	13 14
Richland, Mon. con.	12 33
Utica, Bleecker-st. chh. 80,25; 1st presb. chh. 27;	107 25
Waterville, Presb. chh. mon. con. 27,06; coll. 19,44;	46 50
Westmoreland, Cong. chh.	33 00—354 55
Palestine Miss. So. M. E. Alden, Tr.	
Abington, 1st par. la. 54,61; 3d par. gent. 27; la. 24,01; S. par. mon. con. 2,50;	108 12
Braintree, Mon. con.	42 00
Braintree and Weymouth, Union so. coll. 32,84; mon. con. 11,54; neighborhood mon. con. 16;	60 38
East Bridgewater, Miss J. Keith, Quincy, Mon. con. evan. so.	10 00
Randolph, Gent. 48,37; la. 31,01; South Weymouth, La. 20; C. Holbrook, 6;	15 95
	79 38
	26 60—341 83
Rockingham Confer. of chhs. N. H. J. Boardman, Tr.	
Candia, Mr. Russell's so. 85; Mrs. N. F. av. of beads, 3,64;	88 64
Chester, Mr. Clement's so. 85; presb. chh. mon. con. 12,67; sub. 10,72; gent. 7,35; la. 15,62;	131 26
Deerfield, Mon. con. and coll. 17,67; gent. 6;	23 67
Derry, 1st cong. 50; coll. 60; Mrs. L. Johnson, 45; Mrs. M. Burnham, 5;	160 00
Londonderry, Mon. con. 27,45; gent. 19,55; la. 21;	68 00
Raymond, Mon. con. and coll.	12 03
Stratham, Mon. con.	26 79
For note ded. Aug. 1838,	1 75—512 14
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Berkley, Miss. so.	26 60
Fall River,	200 00
Freetown, Miss. so.	17 00
Norton, Mon. con.	25 00
Raynham, Miss. so.	13 25
Rehoboth, Do.	19 00
Seekonk, Gent. 27,31; la. 20;	47 31
Taunton, Mr. Maltby's so. 64,07; Taunton and Middleboro' Precinct, to constitute Rev. Mr. BARROWS an Hon. Mem. 51,55;	115 62—463 78
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.	
Western Reserve Aux. so.	
By Rev. H. Coe, Agent,	
Ashtabula co. Morgan, J.; Erie co. Sandusky city, 17,19; Geauga co. Hamden, I. Pomeroy, 5; Madison, H. Ensign, 10; Lucas co. Maumee, 53,75; Portage co. Cuyahoga Falls, 21,37; Hudson, Wm. Ros. col. mon. con. 6,41; Twinsburg, 1; Sandusky co. Lower Sandusky, 27,34; M. P. Brush, for hea. mothers, 2,50; Wood co. Perryburg, 25c.	145 81
Ded. dis. on unc. money,	10 00—135 81
Washington co. N. Y. Aux. So. M. Freeman, Tr.	
Argyle, J. Savage,	5 00
Cambridge, Coll. 83; mon. con. 27;	110 00
East Hebron, By Rev. J. A. Clayton,	7 00

Salem, Coll. 46; mon. con. 35,81; sub. sch. con. 4,66; (of which to constitute Rev. A. B. LAMBERT an Hon. Mem. 50;)	86 47
Whitehall, (of which to constitute Rev. LEWIS KELLOGG an Hon. Mem. 50;)	144 00—352 47
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Dummerston, Mon. con.	85
Wardsboro', Mr. Bradford's so.	44 44—45 29
Total from the above sources,	\$5,581 43

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con.	20 00
Albany, Me. Do.	8 25
Albany, N. Y. Young men's miss. so. to constitute Rev. CHARLES S. SHERMAN an Hon. Mem. 50; la. miss. and benev. so. 2d chh. 50; union fem. miss. so. 20,75; by Mrs. E. M. Dayton, 15,50;	136 25
Alfred, Me. Mon. con. in cong. chh. and so.	30 00
Anemia, N. Y., N. Reed,	5 00
Amesbury and Salisbury, Ms. 2d cong. chh. and so. la. miss. so.	20 00
Ballston Spa, N. Y. Chh.	69 32
Banger, Me. A friend, for a sch. in Ceylon,	25 00
Batavia, N. Y. Presb. chh. fem. miss. so.	15 00
Bedford, Ms. Mon. con.	29 75
Belfast, Me. 1st cong. chh. mon. con. (which and prev. dona. constitute SAMUEL MUNSON an Hon. Mem.) 20; la. for Belfast sch. Ceylon, 25;	45 00
Bernington, Vt. Av. of watch,	9 00
Boston, Ms. Miss N. J. 52c. Miss E. H. 52c. for Jews,	1 04
Boxford, Ms. 1st par. gent. and la. asso. to constitute Rev. WILLIAM S. COGGIN an Hon. Mem.	50 00
Bridgeton, N. J., H. B. Lupton,	10 00
Bristol, Ill. By Rev. H. S. C. 7,50; an old gent. 5; less dis. 25c.	12 25
Brooklyn, Ct. Mrs. S. Tyler,	30 00
Chatham Village, N. J., La. for Asa Lyman, Ceylon,	20 00
Cherry Tree, Pa. Cong.	7 25
Chester, N. Y. Av. of gold chain,	7 00
Columbia, S. C., A lady, for ed. of hea. youth,	50 00
Danville, Pa. Miss M. Montgomery, 30; Mrs. C. Montgomery, 20;	50 00
Derby, Vt. Mon. con. 11,25; indiv. 2,25; Rev. S. M. Wheelock, 2,25;	15 75
Dorset, Vt. Benev. asso. 6,75; a friend, 5; W. J. 25c.	12 00
Durham, Ct. Rev. D. Smith,	5 00
East Whitehall, N. Y. Cong. chh.	33 00
Edgartown, Ms. Cong. chh. mon. con.	9 00
Epsom, N. H. Mon. con. 41; ack. in July as fr. Upsom.	
Erie co. Pa. Miss E. Tooke,	5 00
Falmouth, Ms. A thankoffering,	50 00
Fayetteville, Pa. J. Darby, for Francis H. Darby, Sandw. Isl.	30 00
Fort Covington, N. Y. Fem. miss. asso.	19 00
Fox River, Ill. A gent. and two la. 28; less dis. 55c.	27 45
Franklin, Ms. Mrs. I. Fisher,	10 00
Fresh Pond, N. Y. Presb. chh. coll. 9; mon. con. 6;	15 00
Geneseo, Ill. 1st presb. chh. 10; less dis. 20c.	9 80
Genoa, N. Y., H. H. Seelye,	400 00
Gilead, Ct. Gent. asso. 5,42; la. asso. 9,49;	14 91
Girard, Pa. Cong.	5 00
Gloucester, Sandy Bay, Ms. Miss. saw. cir. for Mary L. Gale, Sandw. Isl.	20 00
Granville, N. Y. 1st presb. chh. mon. con.	25 00
Greenfield, N. Y. To constitute Rev. THOMAS BRONSON an Hon. Mem.	50 00
Groton, Ms. Union chh. s. s. mon. con. for chil. in Siam, 5,53; two chil. 25c.	5 75
Hampshire Chris. Depos. Ms. Profits of Herald agency, 1838, 74,41; ded. freight, 12,92;	61 49
Hartford, Vt. A friend,	100 00
Harwich, Ms. Mon. con.	3 39
Holliston, Ms. Mrs. M. Dowse,	1 00

<i>Hudson, N. Y.</i> 1st presb. chh. la. miss. so. (which and prev. dona. constitute Mrs. ELIZA S. WATERBURY an Hon. Mem.)	25 00
<i>Jaffrey, N. H.</i> Cong. chh. and so. mon. con.	21 06
<i>Jay, N. Y.</i> Cong. chh.	10 60
<i>Jefferson co. N. Y.</i> Aux. So. A. Ely, Tr. Watertown, 1st chh. a bal. 3,50; a friend, 5;	8 50
<i>Kingston, R. I.</i> Mon. con.	11 50
<i>Lacon, Ill.</i> Chil. of mater. asso.	5 00
<i>Laussingburg, N. Y.</i> 1st free presb. chh. to constitute Rev. SAMUEL T. SPEAR an Hon. Mem.	50 00
<i>Lodi, N. Y.</i> Presb. chh.	25 00
<i>Madison, N. Y.</i> Chh.	30 00
<i>Malone, N. Y.</i> Chh. and cong.	63 25
<i>Mansfield, Ct.</i> A friend,	5 00
<i>Middlebury, Vt.</i> A lady,	5 00
<i>Middle Granville, N. Y.</i> Presb. chh.	33 00
<i>Middletown, Vt.</i> Cong. chh. 56,06; mon. con. 12;	68 06
<i>Middletown Parish, N. Y.</i> Coll. 8,34; mon. con. 3,75; Rev. E. King and fam. 10;	22 09
<i>Monson, Me.</i> Cong. chh. and so. 20; la. char. so. 7;	27 00
<i>Natchez, Miss.</i> A gent. for ed. of hea. youth, Natchez, N. J. 1st presb. chh. mon. con. 100; young people's miss. so. 1st presb. chh. to constitute JOHN WHITEHEAD an Hon. Mem. 100;	30 00
<i>New Haven, Ct.</i> Av. of jew. pensioner,	200 00
<i>New Lebanon, N. Y.,</i> R. Woodworth, a rev.	1 00
<i>Newton, Ms.</i> E. par. mon. con.	20 00
<i>North Andover, Ms.</i> Sab. sch. miss. and juv. so. in Trin. chh. for Jesse Page, Ceylon,	6 00
<i>North Wellfleet, Ms.</i> Mon. con.	30 00
<i>Oriakany Falls, N. Y.</i> Mon. con. 16,54; Rev. P. Field, 20;	12 00
<i>Orwell, Vt.</i> Juv. benev. so. for Philip H. Morris, Ceylon,	36 54
<i>Patchogue, N. Y.</i> Mon. con.	10 00
<i>Paterson, N. J.</i> 1st presb. chh. 47; less bad note, 1; Free chh. 11,61; mon. con. in do. 4;	6 75
<i>Perryburgh, O.</i> Mon. con.	61 61
<i>Philadelphia, Pa.</i> Central chh. mon. con. 170,18; A. Henry, 100; la. so. for sup. of a fem. boarding sch. at Wailuku, Sandw. Isl. 100; Western presb. chh. mon. con. 29,10; for sup. of a child at Cape Palmas, 15; a friend, 10; Mrs. I. W. Gibbs, 20; Mrs. Mackey, 10; juv. asso. of Miss L. Packard's sch. 37,12; J. Diver, 10;	6 06
<i>Plaistead, Ms.</i> Mon. con.	490 40
<i>Portland, Me.</i> Mrs. MARTHA F. TRASK, which constitutes her an Hon. Mem. 100; class cir. for Mary C. Ornard, Ceylon, 2;	20 00
<i>Providence, R. I.</i> Mon. con. in Richmond-st. cong. chh. 40; a friend, 100;	102 00
<i>Ripley, N. Y.</i> Presb. chh.	140 00
<i>Robbinston, Me.</i> Mon. con.	91 00
<i>Roxbury, Ms.</i> Eliot chh. and so. mon. con.	5 00
<i>Saratoga Springs, N. Y.</i> Coll. 111; mon. con. 38,40; Mrs. M. K. Walworth, to constitute REUBEN H. WALWORTH an Hon. Mem. 100; SAMUEL W. DEXTER, which constitutes him an Hon. Mem. 100;	21 55
<i>Savannah, Ga.</i> Fem. Chinese so. for miss. to China,	349 40
<i>Sheridan, N. Y.</i> 2d cong. chh.	300 00
<i>Shoreham, Vt.</i> 42,70; cong. chh. for outfit of Mr. Hemenway, 57,46;	10 64
<i>South Haven, N. Y.</i> Coll.	100 16
<i>Spencertown, N. Y.,</i> T. Niles,	11 84
<i>Stanstead, L. C.</i> Mon. con. in cong. chh.	50 00
<i>Strickersville, N. Y.</i> Fem. miss. so. for Abijah Blanchard, Ceylon, 56; ded. prev. ack. 36;	20 00
<i>Topsam, Me.</i> Mon. con.	46 00
<i>Vermillion, Ill.</i> Mon. con. 27,75; la. benev. so. for Payson Elliott, Ceylon, 10;	37 75
<i>Wading River, N. Y.</i> Mon. con.	3 00
<i>Waterford, Pa.</i> Cong.	10 00
<i>Waterville, O.</i> Mon. con.	1 00
<i>Westminster, Vt.</i> C. Wright,	17 00
<i>West Rutland, Vt.</i> Chil.	28
<i>Wheatland, N. Y.</i> Presb. chh. fem. miss. so.	16 00
<i>Wilkesbarre, Pa.</i> Four fam. av. of work, for a fem. sch. in Ceylon,	30 00
<i>Wilmington, Del.</i> Hanover-st. chh. inf. sab. sch. for sch. at Dindegah,	10 00

Worcester, Ms. Av. of watch, etc. fr. a friend, 24 25
Unknown, A fem. friend, 2 00

\$9,907 77

Amount of donations acknowledged in the preceding lists, \$9,907 77. Total from August 1st, to June 30th, \$224,064 75.

DONATIONS IN CLOTHING, &c.

<i>Amherst, Ms.</i> A box of minerals, fr. E. Hitchcock, for seminary at Lahainaluna.	
<i>Baltimore, Md.</i> A box, fr. fem. mite so. for fem. beneficiaries in Ceylon.	
<i>Barre, Ms.</i> A quilt, fr. juv. so.	
<i>Batavia, N. Y.,</i> A box, fr. fem. miss. so.	130 00
<i>Boscawen, N. H.</i> Clothing, fr. la. for outfit of Mr. French,	53 33
<i>Boston, Ms.</i> Two quilts, fr. juv. sew. cir. of Bowdoin st. so. for miss. to Syria.	
<i>Castile, N. Y.,</i> A box, fr. fem. miss. so.	
<i>Clinton, N. Y.,</i> A box, fr. ladies.	
<i>Concord, N. H.</i> Clothing, fr. la. for outfit of Mr. French,	130 93
<i>Cooperstown, N. Y.,</i> A box, fr. fem. miss. so. for Mr. Williams, Tuscarora,	62 30
<i>Covington, N. Y.,</i> A box, fr. cong. chh.	
<i>Dunbarton, N. H.</i> Clothing, etc. for outfit of Mr. French.	
<i>East Randolph, Ms.</i> A box, fr. la. read. and char. so. for Mr. Bishop, Sandw. Isl.	36 00
<i>Granville, O.,</i> A stove, etc. fr. indiv. for Mr. Johnston, Trebizond,	28 00
<i>Hudson, O.</i> Shirts, fr. fem. benev. so. for Mr. Bonham,	5 00
<i>Lakerville, N. Y.</i> Two boxes, fr. fem. sew. so.	
<i>Middleboro', Ms.</i> 1st par. a box, fr. la. miss. so. for La Pointe,	30 83
<i>Nelson, N. H.,</i> A box, for Mr. Emerson, Sandw. Isl.	
<i>Nelson, O.</i> Clothing, fr. Lydian so.	12 20
<i>New Brunswick, N. J.</i> Three boxes, for Mr. Thomson, Borneo.	
<i>New York city, M.</i> Herald, 7 vols. fr. Mr. King,	7 00
<i>New York, (via)</i> A box; for Mr. Pohlman, Borneo.	
<i>Niagara Falls, N. Y.,</i> A box of paper, fr. A. and H. Porter,	50 00
<i>Northampton, Ms.</i> A box, fr. Dorcas so. for Stockbridge.	
<i>North Greenwich, Ct.</i> A box, for Mr. Cooke, Sandw. Isl.	
<i>Orwell, Vt.</i> A box, for Mr. Caswell and Mr. Hemenway,	48 00
<i>Philadelphia, Pa.</i> Two boxes, for Mr. Wilson, Cape Palmas, and Mr. Tracy, Madras.	
<i>Philadelphia, (via)</i> A box, for Mr. Robbins, Bangkok; two boxes, for Mr. Chamberlain, Sandw. Isl.	
<i>Phillipston, Ms.</i> A box, fr. friends, for Mr. Powers, Broosa.	
<i>Portland, Me.</i> Clothing, fr. la. of 2d par. for Mr. Hamlin, Constantinople,	60 61
<i>Princeton, Ms.</i> A barrel, fr. fem. benev. so.	24 48
<i>Shoreham, Vt.</i> Clothing, fr. cong. chh. for Mr. Hemenway,	35 24
<i>West Medway, Ms.</i> Clothing, fr. fem. char. so.	
<i>West Newbury, Ms.</i> A bundle, fr. 2d par. la. sew. so.	19 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, etc.
 Fulked cloth, and domestic cottons of all kinds.